

الصلاة

A BELIEVER'S GUIDE TO
PRAYER

Two treatises on its merits and rulings in the Ḥanafī school

SHAYKH AḤMAD IBN ZAYNĪ DAHLĀN
&
SHAYKH MUḤAMMAD HISHĀM BURHĀNĪ

TRANSLATED BY
Amjad Mahmood

*Prayer at fixed times has been enjoined
on the believers.*

(4:102)

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TRANSLATOR'S INTRODUCTION



In the name of Allah, the All-Merciful, the Compassionate

All praise belongs to Allah, the Lord of the Worlds, and may His blessings and peace be upon our master Muhammad, the Mercy to all the Worlds—he who said, ‘For whomsoever Allah wills good, He gives him profound understanding (*fiqh*) of the religion’—and upon his family and Companions.

There is no act of worship whose importance and significance has been emphasised in the Qur’an and the hadith as much as the prayer. In addition, it is the only act of worship concerning which the Companions and subsequent scholars and Imams have differed over—as to whether the one who deliberately misses it without a legitimate excuse is a disbeliever, having left the fold of Islam, may Allah protect us from that. It is related that Shaqīq ibn ‘Abd-Allāh—the *tābi‘ī* whose eminence is unanimously agreed upon—may Allah have mercy on him, said, ‘The Companions of the Prophet ﷺ did not consider the omission of any good deed as constituting disbelief other than the prayer.’¹

These matters are clearly manifest in the two treatises presented here, in particular the first, as it primarily outlines the significance

¹ Narrated by al-Tirmidhī in the Book of Faith of his *Sunan* with a rigorously authentic chain of transmission.

of the prayer according to the Qur'an, hadith and statements from the pious figures of early Islam, the duty to perform the prayer in congregation, and it issues a grave warning against leaving the prayer or being negligent thereof. This treatise was recently published in an edition edited by Shaykh Kābūlī entitled *Important Treatises on Prayer*, consisting of five epistles by Shaykh Daḥlān and a sixth one by another Meccan scholar, Shaykh Muḥammad Ḥasan al-Mashshāṭ. The current translation is of the first four, out of the five, epistles by Shaykh Daḥlān—the fifth, a scholarly discussion of the evidences for when the time for the late-noon prayer commences, has been left un-translated. The sixth epistle by Shaykh al-Mashshāṭ has been included as Appendix A. Due to the extreme brevity of the epistles, the translator has instead rendered them here as four chapters of a single treatise. Footnotes by the translator begin with '[T]'. Moreover, in chapters two and three the hadiths and statements of the Companions have been separated apart, contrary to the original text.

The second treatise entitled *al-Ṣalāh* [The Prayer] is by the late Damascene Ḥanafī scholar Shaykh Muḥammad Hishām Burhānī. For the current translation, the translator relied on the 16th edition published in 1406/1986. Unlike the first treatise, this is primarily a legal manual on the detailed rulings pertaining to the prayer according to the legal school of Imam Abū Hanīfah ؓ. As with other treatises on worship by the author, he wrote it under the supervision of the two late eminent Ḥanafī scholars of Damascus, Shaykh 'Abd al-Waḥhāb al-Ḥāfiẓ and the author's father and guide Shaykh Muḥammad Sa'īd Burhānī; and so their biographies have been included in this translation.

The format of the current translation of the legal manual varies slightly from that of the original Arabic text, which the author presented in continuous text under headings, while this translation has incorporated those sections under chaptered headings. Additionally, some sections have been rearranged so as to accord with certain publication norms. Since the footnotes by the author were only a few, they have been differentiated from

Translator's introduction

those of the translator by beginning with '[A]' for 'Author'.

Lastly, I would like to thank Andrew Booso for copy-editing, Muhammad Ridwaan for proofreading and Mohammed Almass for design and typesetting.

SHAYKH SAYYID AḤMAD IBN ZAYNĪ
DAḤLĀN



Shaykh Sayyid Aḥmad Zaynī Daḥlān was born in Mecca in 1231/1816 and raised there in the noblest of homes in Hijaz in knowledge, virtue and lineage, for the house of Daḥlan in Mecca consisted of nobles from the progeny of al-Ḥasan ibn ‘Alī, may Allah ennoble his face, who were renowned for their knowledge, virtue, lineage, gnosis, humility, compassion, good character and other praiseworthy qualities. His lineage traces back to Shaykh ‘Abd al-Qādir al-Jilānī ؒ, the illustrious friend of Allah.

Sayyid Aḥmad became the Imam of the Two Noble Sanctuaries (*al-Ḥaramayn al-Sharifayn*), the mufti of Mecca and the shaykh of the scholars of Hijaz of his time, celebrated amongst the masses of scholars and students in the Arab and Islamic states. He—may Allah have mercy on him—spent his entire life in pursuit of religious knowledge, inviting to the religion and authoring books. Most of the notable scholars of Hijaz in his time studied under him and graduated at his hands. He authored many works on various subjects, such as Islamic law, rhetoric, Arabic grammar, history, mathematics and others. The following are some of his prominent books:

- *Al-Sīrah al-nabawiyyah* [The Prophetic biography].
- *Al-Futūḥāt al-Islāmiyyah ba ‘d al-futūḥāt al-nabawiyyah* [The

Islamic conquests after the Prophetic conquests].

- *Al-Anwār al-saniyyah bi faḍā'il dhurriyyah al-khayr al-bariyyah* [The dazzling lights through the merits of the progeny of the Best of Creation].
- *Ta'riḫ al-Duwal al-Islāmiyyah* [History of the Islamic states].
- *Khulāsah al-kalām fī bayān umarā' al-balad al-ḥarām* [The succinct word in expositing the leaders of the Sacred City].
- *Ṭabaqāt al-'ulamā'* [The compendium of scholars].
- *Matn al-Shāṭibiyyah al-jāmi' bi kull al-marām fī al-qirā'āt* [The Shāṭibī text: comprising the complete objective regarding the canonical readings of the Qur'an].
- *Al-Radd 'alā al-rawāfiḍ wa al-mubtadi'ah* [The rebuttal against the rawāfiḍ [Shia] and the innovators].
- *Asnā al-maṭālib fī najāh Abī Ṭālib* [The most sublime objective regarding the salvation of Abū Ṭālib].
- *Al-Durar al-saniyyah fī radd 'alā al-Wahhābiyyah* [The dazzling pearls in rebuttal to the Wahhabis].
- *Risālah fī jawāz al-tawassul* [A treatise on the permissibility of asking Allah through an intermediary].
- *Fath al-mubīn fī faḍā'il al-khulafā' al-rāshidīn* [The manifest triumph regarding the merits of the Rightly-Guided Caliphs].

In addition, he wrote commentaries on many of the authoritative texts in the Islamic sciences, such as *Alfiyyah* and *al-Ājrūmiyyah* (grammar), *al-Zubad* of Ibn Raslān and *Matn Abī Shujā'* (Shāfi'i fiqh), *Jam' al-jawāmi'* (*uṣūl al-fiqh*); as well as penning footnotes to *al-Bayḍāwī* (*tafsīr*), *al-Ashmūnī* (grammar) and others.

Shaykh 'Abd al-Ḥayy al-Kattānī, in his work *Fahras al-fahāris*, described him as follows, 'Daḥlān: he is Abū al-'Abbās Aḥmad ibn Zaynī Daḥlān al-Makkī al-Shāfi'i, their mufti in Mecca, the righteous polymath scholar, one of those through whom Allah

benefitted Islam in the latter times in those Arab regions...He was immersed in teaching, in particular hadith, to the extent that they would say that *al-Bukhārī* had become second nature to him like the *Fātiḥah*.'

Shaykh Aḥmad al-Ḥusaynī said about him, 'After signs of acumen appeared on his students, he encouraged them to teach students of knowledge, and the shaykh himself moved to teach the inhabitants of the suburbs and desolate regions of the Hijaz, Shām and Yemen. He began to go himself to them, frequenting them and sending them people to teach them.'

Al-Bayṭār, in his biographical work *Ḥilyah al-bashar*, says, 'Shaykh Aḥmad Daḥlān was peerless in his era, lofty in aspiration and rank, the creme of the prominent ulama...He was appointed to issue fatwa in the Ennobled Mecca, and so both the elite and the masses' love for him grew, and both the subjects and rulers' hearts venerated him. He was benign in his dealings, amiable, and adopted the path of knowledge and etiquette from a young age.'

He passed away in Medina in 1304/1886.

SHAYKH MUḤAMMAD HISHĀM BURHĀNĪ



Born in Damascus in 1932, he accompanied his father Shaykh Muḥammad Sa'īd Burhānī from a young age and through his father he thus became acquainted with the greatest scholars of that era. He would meet and attend the gatherings of some of the most eminent scholars, amongst them: Shaykh 'Abd al-Qādir al-Askandarānī, Shaykh Ṣāliḥ al-Ḥimṣī, Shaykh Maḥmūd Sa'īd al-Ḥamzāwī and others. He drank a great deal from the spring of his father and those of his contemporaries, such as Shaykh Abū al-Khayr al-Maydānī and Shaykh 'Abd al-Wahhāb al-Ḥāfiẓ (better known as 'Dibs wa Zayt'), Shaykh Muḥammad al-Hāshimī, the shaykh of his father, Shaykh Ḥasan al-Ḥabannakah,¹ Shaykh al-Makkī al-Kattānī,² Shaykh Ṣāliḥ al-Farfūr,³ Shaykh 'Abd al-Razzāq al-Ḥalabī and Shaykh Adīb Kallās. He studied the sacred sciences and the ancillary disciplines during various stages throughout his scholarly pursuits.

In 1952, he began memorising the Qur'an with the jurist of

1 Known as the 'Scholar of Scholars' (*Shaykh al-Shuyūkh*), he was the Damascene teacher to many of today's scholars of Syria.

2 A hadith master descending from the prophetic house (*sayyid*), Sufi and son of Shaykh al-Islām Muḥammad ibn Ja'far al-Kattānī of Morocco.

3 A renowned scholar and founder of the Jāmi' al-Faṭḥ institute in Damascus, he was considered among the greatest students of the Greatest Hadith Master Shaykh Badr al-Dīn al-Ḥasani.

Damascus and specialist Qur'an reciter Shaykh 'Abd al-Wahhāb 'Dibs wa Zayt', under whose tutelage he completed it. He graduated from the faculty of shariah at the University of Damascus in the academic year 1958–59. His lecturers included: Shaykh Aḥmad Fahmī Abū Sunnah, Shaykh Muḥammad Muntaṣir al-Kattānī, Shaykh Muṣṭafā Zarqā, and Shaykh Abū al-Yusr 'Ābidīn.⁴ During his studies at the faculty, he would teach at the Dār al-Ḥadīth institute⁵ when Shaykh Maḥmūd Rankūsī⁶ was its principle. Following his graduation, he was appointed a teacher in secondary schools in Swaydā', and then later transferred as assistant lecturer in the faculty of shariah at the University of Damascus in 1959–60. In 1961 he travelled to Egypt to continue further studies at Dār al-'Ulūm in Cairo from where he attained an MA in Islamic law with a distinction. He returned to Damascus in 1968 as a teacher and later as a lecturer in the faculty of shariah, teaching jurisprudence (*fiqh*), its principles (*uṣūl al-fiqh*) and Qur'anic exegesis. He represented the Emirates during the 1980s in various roles at the Islamic Jurisprudence Council in Jeddah for several years.

He would teach publicly in the Grand Umayyad and Tawbah Mosques, in the fields of jurisprudence, prophetic biography (*sīrah*) and Sufism (*taṣawwuf*). Amongst the works he authored are his MA thesis entitled *Sadd al-dharā'i* [Curtailling the pre-texts], *Ilm tajwīd al-Qur'ān*, and a series of epistles in Islamic worship including the present work. He passed away on 27 April 2014 in Damascus at the age of 82.

4 The former Grand-Mufti of Syria, he is from the family of Shaykh Muḥammad Amin ibn 'Ābidīn, the author of *Radd al-muḥtār 'alā al-durr al-mukhtār* (also known as the *Hāshiyah Ibn 'Ābidīn*).

5 A renowned school for the study of hadith sciences for centuries, where many of the greatest Imams of the past had resided, including Imam al-Nawawī, al-Ḥafīz Ibn Salāh, Imam Taqī al-Dīn al-Subkī and many others.

6 A student of Shaykh Badr al-Dīn al-Ḥasanī.

SHAYKH MUḤAMMAD SA'ĪD BURHĀNĪ



A Ḥanafī jurist and Shādhilī Sufi master. He was born in Damascus 1311/1892. His great-grandfather migrated to Damascus from Dagestan and settled there. At the end of the First World War, in 1918, he joined the Ottoman army from which he was later given leave to complete his scholarly pursuits. He then joined the Arab Syrian army after the establishment of the Arab state in Syria, holding the position of reserve officer. And when the French attacked Damascus, he was one of the first to join the Syrian army position in Maysalūn.

He later began teaching in various schools in villages until he finally settled in Damascus. He initially studied under his father, followed by: Shaykh 'Abd al-Qādir al-Askandarānī, the Greatest Hadith Master Shaykh Badr al-Dīn al-Ḥasanī, the mufti of Syria Shaykh 'Aṭā' Allāh al-Kasam, and Shaykh Abū al-Khayr al-Maydānī from whom he also took the Naqshabandī order prior to becoming a disciple of Shaykh al-Sayyid Muḥammad al-Hāshimī. In 1932, following the loss of his father, he took over teaching his lessons in the Tawbah Mosque. Upon his retirement in 1945, he dedicated himself to teaching and inviting others to the Sufi way after being authorised as a *murshid* (spiritual guide) during the lifetime of his Shaykh. He was made his successor and would therefore cover for his Shaykh's lessons during his absence. He was also authorised by

many scholars, such as Shaykh Badr al-Din al-Ḥasanī and Shaykh Maḥmūd al-‘Aṭṭār.

He stood out in humility, purity of heart, maintaining good opinion of others and remaining in constant remembrance of Allah. He was abstinent from the world and loved the friends of Allah. Along with Shaykh ‘Ārif ‘Uthmān,⁷ he established the gatherings devoted to invoking blessings upon the Prophet ﷺ in numerous cities within Syria. He edited, annotated and prepared indexes for numerous works including his acclaimed edition of the book *al-Hadiyyah al-‘Alā’iyyah* [The Gift of ‘Alā’]—considered an abridgement of the authoritative work in Ḥanafī jurisprudence the *Hāshiyah* of Ibn ‘Ābidīn—written by his son ‘Alā’ al-Din ‘Ābidīn, and *al-Durar al-mubāḥah*, an authoritative Ḥanafī work on halal and haram, as well as many of his own Shaykh’s works including a number of manuscripts and concise epistles in various sciences yet to be published. He passed away in 1387/1967.⁸

7 A great gnostic and Sufi, amongst his students was the late Shaykh al-Sayyid Aḥmad Ḥabbāl of Damascus.

8 Biographical notes taken from ‘Ābidīn, ‘Alā’ al-Din. *al-Hadiyyah al-‘Alā’iyyah* [The Gift of ‘Alā’]. 5th edn. Damascus: n.p., 1416/1995.

SHAYKH ‘ABD AL-WAHHĀB AL-ḤĀFĪZ
‘DIBS WA ZAYT’



A jurist of the Ḥanafīs, *hāfīz* and *muqri*’ (a specialist Qur’anic reciter), ‘Abd al-Waḥhāb ‘Abd al-Raḥīm ibn ‘Abd-Allāh ibn ‘Abd al-Qādir ibn ‘Abd al-Waḥhāb al-Ḥāfīz, better known as ‘Dibs wa Zayt’. His lineage returns back to Shaykh ‘Abd al-Qādir al-Jilānī. The epithet Ḥāfīz is with reference to the many members of the family who had memorised the Qur’an.

Born in the year 1311/1892, he memorised the Qur’an with his father at a young age. He studied with Shaykh Amin Suwayd the principles of jurisprudence (*uṣūl al-fiqh*) and Sufism (*taṣawwuf*), and also read *uṣūl al-fiqh*, Arabic language and Islamic theology with Shaykh Maḥmūd al-‘Atṭār. He adhered to the lessons of Shaykh Badr al-Dīn al-Ḥasanī and had a very close relationship with him, such that the latter allocated study times exclusively for him. He also studied with Shaykh ‘Abd al-Qādir al-Askandarānī, Shaykh Ṣāliḥ al-Ḥimṣī, and met the likes of Shaykh Salīm al-Masūti⁹ and Shaykh ‘Abd al-Ḥakīm al-Afghānī.¹⁰ He took the Naqshabandī order from Shaykh ‘Isā al-Kurdī; many scholarly discussions took place between the two where Shaykh ‘Isā realised his acumen and deep understanding of the sacred texts and derivation of rulings,

⁹ A famous gnostic of Damascus.

¹⁰ Author of the celebrated commentary upon *Kanz al-daqa’iq*, the authoritative work on Ḥanafī jurisprudence *Kashf al-ḥaqā’iq*.

such that he said to him on one occasion, 'Devote yourself to *fiqh*, my son.' The most influential of his teachers was the mufti of the Levant Shaykh Muḥammad 'Aṭā' Allāh al-Kasam, who noticed his unique, prodigious talent and thus gifted him his personal copy of the *Hāshiyah* of Ibn 'Ābidīn, which he studied three times with the shaykh, once from the chapter of 'Renting and Hiring' to the end, and twice more from beginning to end. Shaykh Muḥammad 'Aṭā' was his principle teacher; he would attend all his lessons, private and public, never leaving him except for the night of his wedding, for which he was later reproached. He named him his successor (*khalīfah*) after him and nicknamed him 'Abū Ḥanīfah Junior'. He received three *ijāzahs* (authorisations) from Shaykh Badr al-Dīn al-Ḥasanī, Shaykh Muḥammad 'Aṭā' Allāh al-Kasam and Shaykh Muḥammad Riḍwān, the scholar of the Illuminated City (*al-Madīnah al-Munawwarah*), from whom he received an authorisation in *Dalā'il al-khayrāt* of which Shaykh Muḥammad Riḍwān was a renowned authority.

His mannerisms resembled that of the earliest generations of Muslims; hence he would renounce the world and suffice himself with little, and was scrupulous in matters of halal and haram and would not accept the invitations of many except those of his sincere companions, and of whom he was certain their food was from a halal source. He refused many positions of authority such as becoming General Mufti and the imam of the Grand Umayyad Mosque. He had deep love for the Messenger ﷺ and thus would visit Medina and be eager to perform the pilgrimage to Mecca every year, which he continued up until three years prior to his death. He had great love for the *awliyā'* (intimate friends of Allah) and would thus regularly visit their graves, especially that of Shaykh Muḥyī al-Dīn ibn 'Arabī and Shaykh Arsalān al-Dimashqī, as well as those of his parents and teachers. He gave public lessons in many mosques, including the Grand Umayyad Mosque, and private lessons at his own home and those of his friends. He was a member of the Scholars' League headed by Shaykh Abū al-Khayr al-Maydānī, and the foremost authority in

fatwa. Letters flooded in from all over the Muslim world seeking his legal verdicts; he would adopt stringency in all his affairs as he also did in issuing fatwas, and would do so according to the most authoritative opinion in the school of Imam Abū Ḥanīfah on any given issue and avoid issuing dispensations or weaker opinions.

His devotion to teaching and issuing fatwas meant he spent little time in producing literary works, though he authored a short treatise entitled *Hidāyah al-Raḥmān fī tajwīd 'ilm al-Qur'ān*, a primer on Qur'anic rules of recitation which received great acceptance in scholarly circles, and many students today not only study the work but also commit it to memory. In addition, he also supervised the production of the series of short epistles on Islamic worship written by Shaykh Hishām Burhānī. His students were later to become among the greatest luminaries of the following generation of scholars and include the late mufti of both the Hanafīs and Mālikīs in the Levant Shaykh Ibrāhīm al-Ya'qūbī, Shaykh As'ad al-Ṣāgharjī and many others.¹¹

¹¹ Biographical notes taken from al-Ḥāfiẓ, Muḥammad Muṭī'. *Ta'rikh 'ulamā' Dimashq*. Damascus: Dār al-Fikr, 1406/1986, 2:829.

TRANSLITERATION KEY



ء	' (A distinctive glottal stop made at the bottom of the throat.)	ط	ṭ (An emphatic <i>t</i> pronounced behind the front teeth.)
ا	<i>a, ā</i>	ظ	ẓ (An emphatic <i>th</i> , like the <i>th</i> in <i>this</i> , made behind the front teeth.)
ب	<i>b</i>	ع	' (A distinctive Semitic sound made in the middle of the throat, sounding to a Western ear more like a vowel than a consonant.)
ت	<i>t</i>	غ	gh (A guttural sound made at the top of the throat, resembling the untrilled German and French <i>r</i> .)
ث	<i>th</i> (Pronounced like the <i>th</i> in <i>think</i> .)	ف	<i>f</i>
ج	<i>j</i>	ق	<i>q</i> (A guttural <i>k</i> sound produced at the back of the palate.)
ح	<i>h</i> (Hard <i>h</i> sound made at the Adam's apple in the middle of the throat.)	ك	<i>k</i>
خ	<i>kh</i> (Pronounced like the <i>ch</i> in Scottish <i>loch</i> .)	ل	<i>l</i>
د	<i>d</i>	م	<i>m</i>
ذ	<i>dh</i> (Pronounced like the <i>th</i> in <i>this</i> .)	ن	<i>n</i>
ر	<i>r</i>	ه	<i>h</i>
س	<i>s</i>	و	<i>w, u, ū</i>
ش	<i>sh</i>	ي	<i>y, i, ī</i>
ص	ṣ (An emphatic <i>s</i> pronounced behind the upper front teeth.)		
ض	ḍ (An emphatic <i>d</i> -like sound made by pressing the entire tongue against the upper palate.)		

A BELIEVER'S GUIDE TO PRAYER

TREATISE ONE

SHAYKH SAYYID AḤMAD IBN ZAYNĪ DAḤLĀN



CHAPTER ONE
*The merit of the prescribed prayers and the
warning against abandoning them*



In the name of Allah, the All-Merciful, the Compassionate

All praise belongs to Allah, the Lord of the Worlds, and may His blessings and peace be upon the noblest of messengers, our master Muhammad, his family and all of his Companions.

O congregation of brothers—may Allah grant us and you success in the religion, inspire our consciousness and grant us refuge from the evil within ourselves—know that the prayer is the foundation of the religion. Therefore, whoever upholds it has upheld his religion; whoever neglects it has destroyed his religion. The greatest tragedy and the most disgraceful act and blemish is being complacent with the prayer and neglectful of the Friday and the congregational prayers; these are means by which Allah elevates the ranks and erases sins, and which He has prescribed as an act of worship for the inhabitants of the heavens and the earth. No one forsakes the prayer due to his worldly preoccupation except one whose damnation has been destined, whose torment is severe, whose transaction is a loss and whose regret and remorse will endure. The one who forsakes the prayer is despised and upon other than Islam he shall die; Hellfire is his shelter, and *Hāwiyah*¹

¹ [T] A very deep, descending fire such that one continues to fall, descending in it. It

is his place of return and abode; he is remote from Allah, forsaken in His earth and heaven.

It has been related that 'Alī ibn Abī Ṭālib ؑ said, 'I heard the Messenger of Allah ﷺ say, "There is no believing slave who forsakes the prayer and is neglectful of its performance except Allah writes on his face, 'This person is bereft of Allah's mercy, for I dissociate Myself from him. If a slave leaves a single obligatory prayer, his name is written on the door of the Fire.'"

'Umar ibn al-Khaṭṭāb and Abū Hurayrah ؓ relate that the Prophet ﷺ said at the end of a hadith, 'Jibrīl descended upon me and said, "Read." I replied, "What shall I read?" He replied, "Then a generation succeeded them who neglected the prayer and followed their base desires; they shall meet a terrible fate (*ghayy*)"'² [Qur'an 19:59]. So I said, "O Jibrīl, will my nation neglect the prayer after me?" He replied, "Yes, there will be people from your nation at the end of times who will neglect the prayer and postpone it after its prescribed times and follow their base desires. According to them, a *dinār* [gold coin] will be better than their prayer."

Regarding the meaning of His Most High's words, 'None shall possess the power to intercede, except someone who has made a covenant with the All-Merciful' (Qur'an 19:87), he ؓ said, 'It [the covenant] is the five prescribed prayers.'

He ؓ said, 'After the recognition of His oneness (*tawḥīd*), Allah has not made incumbent upon His slaves anything more beloved to Him than the prayer. If there had been anything more beloved to Him than it, He would have prescribed it as an act of worship for His angels; since amongst them there is one who is bowing, amongst them is one who is prostrating, amongst them

is an intensely hot fire. Muslim narrated that the Prophet ﷺ said, 'This fire of yours that is kindled is one portion of seventy portions of Hellfire.' They replied, 'It is sufficient, O Messenger of Allah?' He replied, 'Verily, it [*al-Hāwiyah*] surpasses it by 69 portions, each similar to its heat'.

2 [T] According to Wahb and Ibn 'Abbās ؓ *ghayy* is a valley in the Hellfire. It has a deep base from which its valleys seek refuge, as narrated and graded rigorously authentic by al-Hākim; and it has been said, 'It is loss', and it has been said that it is 'evil'. Al-Khaṭīb al-Shirbīnī. *Al-Sirāj al-munīr*. 1st edn. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 2004/1425, 4:128.

is one who is standing in prayer and amongst them is one who is sitting [and praying].’

It is said, ‘Those of the angels in the heavens that pray are called the Slaves of the All-Merciful, and they take pride in that over the rest of the angels.’

Abū Dardā’ ؓ said, ‘The best of Allah’s slaves are those who are vigilant of the sun, the moon and the shadows for the sake of the remembrance of Allah,’ namely, for the prayer.

It is narrated, ‘The first thing for which a slave will be held accountable on the Day of Resurrection is the prayer: if it is found to be complete, the rest of his deeds will be accepted; and if it is found to be deficient, then the rest of his deeds will be rejected.’

He ؓ said to Abū Hurayrah ؓ, ‘O Abū Hurayrah, enjoin your family to pray, for verily Allah will bring you provisions from where you do not expect.’ He Most High has said, ‘Enjoin prayer on your people, and be constant therein. We ask you not to provide sustenance: We provide for you, and the [good] outcome is for those with God-consciousness’ (Qur’an 20:132).

‘Aṭā’ al-Khurasānī³ said, ‘There is no slave who performs a single prostration to Allah on any spot on the earth except it will testify in his favour on the Day of Resurrection and will cry for him the day he dies.’

He ؓ said, ‘There are five prayers that Allah has prescribed for His slaves. Whoever performs them in their prescribed times, they shall be for him a light and a proof on the Day of Resurrection; and whoever neglects them, he will be raised with Pharaoh and Hāmān.’

It is related that Jibril descended upon the Prophet ﷺ and said:

O Muhammad, Allah will not accept the fast, the voluntary charity (*ṣadaqah*), the hajj, good deeds and the zakat [obligatory charity] from someone who forsakes the prayer. Whoever forsakes the prayer is cursed in the Torah, the Gospel, the Psalms and the Criterion

³ [T] He was a *muḥaddith* and preacher who settled in Damascus and later Jerusalem. Many of the leading authorities in hadith like Mālik, Sufyān, Ma‘mar, Shu‘bah and many others narrated from him. He passed away in 135 AH.

(*Furqān*).

Whoever forsakes the prayer, a thousand curses descend upon him every day and night and a thousand wraths, and the angels curse him from the seven heavens.

Whoever forsakes the prayer has no portion of your water pool (*hawḍ*)⁴ or your intercession,⁵ and nor is he from your nation.

Whoever forsakes the prayer is not to be visited in his illness, nor is his funeral escorted, nor is he greeted, nor is he eaten or drunk with, nor accompanied, nor sat with, nor does he have any religion, nor does he have any trust and nor does he have any portion of Allah's mercy; and he will be with the hypocrites in the lowest abyss of the Fire.

Whoever forsakes the prayer, his punishment will be doubled, and he shall come on the Day of Resurrection with his hands chained

4 [T] Many hadiths have been related about the water pool (*hawḍ*) of the Messenger of Allah ﷺ, such that they have reached the level of mass-transmission (*tawātur*). In the two *Ṣaḥīḥs* it is related that he ﷺ said, 'My *hawḍ* is the distance of a month, and its corners are equal, its water is whiter than milk, its smell is more pleasant than musk and its cups are greater than the stars in the sky; whoever drinks from it shall never be thirsty.' Al-Dardīr. *Ḥāshiyah 'alā sharḥ al-kharidah*. Cairo: Muṣṭafā al-Bābī al-Ḥalabī, 1366/1947 (henceforth Al-Dardīr), 65.

5 [T] The Prophet's intercession (*shafā'ah*) ﷺ is of various types:

- his intercession ﷺ in hastening the judgement in order to relieve mankind from the prolonged standing and its hardship; this is exclusive to him ﷺ;
- his intercession for groups of people to enter Paradise without accountability; al-Nawawī says, 'It is exclusive to him';
- the intercession for those who are deserving of the Hellfire so that they do not enter it; [Qāḍī] 'Iyāḍ says, 'This is not exclusive to the Prophet ﷺ,' whilst al-Nawawī had reservations, i.e. because there is nothing explicitly transmitted regarding that;
- the intercession to release certain people from the Fire; the prophets, angels and righteous believers all jointly exercise this;
- the intercession for raising the ranks [in Paradise]; al-Nawawī allowed the possibility of this being exclusive to him ﷺ;
- and the intercession for lessening the punishment for whoever deserved permanent dwelling in the Fire, as in the case of Abū Ṭālib [according to one opinion]. It is narrated in the *Ṣaḥīḥ* [of Imam al-Bukhārī], 'I am the first intercessor and the first of those whose intercession is accepted'; and his uncle Abū Ṭālib was mentioned in his presence, so he replied, 'Maybe my intercession will benefit him and thus lessen the torment of the Fire...' Al-Dardīr, 70.

Shaykh Aḥmad Daḥlān was of the opinion that Abū Ṭālib will attain salvation from the Hellfire and wrote a whole treatise on the subject, entitled *Asnā al-maṭālib fī najāh Abī Ṭālib*.

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to his neck with the angels striking him; and the Hellfire shall be opened for him and he shall enter through its door like an arrow, and he shall fall on his head at the feet of Qārūn⁶ and Hāmān in the lowest abyss of the Fire.

When a morsel is lifted to the mouth of one who forsakes the prayer, it says to him, 'May Allah curse you, O enemy of Allah! You eat of Allah's provision, yet do not discharge His obligations.'

The clothing on the body of one who forsakes the prayer dissociates itself from him and says to him, 'Had my Lord not subjugated me for you, I would have fled from you.'

When the one who forsakes the prayer leaves his house, his house says to him, 'May Allah not accompany you in your journey, nor leave behind any trace of you [i.e. destroy you], nor return you to your family safely.'

Whoever forsakes the prayer is cursed during his lifetime and after his death.

Whoever forsakes the prayer will die as a Jew and will be resurrected as a Christian.

Imam al-Sha'rānī⁷ said in his [work entitled] *The Covenants*:

We have sworn a universal covenant with the Messenger of Allah ﷺ to explain to those farmers, laymen and all ignorant people who forsake the prayer about what has been conveyed about the merit of the five daily prayers and the merit of whoever consistently performs them, and we especially emphasise that which Allah and His Messenger emphasised. The majority of the Sufi pretenders (*fuqarā'*) and students of knowledge today have become oblivious to all of that. You see one of them associating with someone who forsakes the prayer, be it his child, servant, companion or others, with whom he eats and laughs and employs for trade and building work, and the like, and never explains to him the sin in forsaking the prayer or the reward in its performance; and that is something

6 [T] Both Qārūn and Hāmān have been mentioned alongside Pharaoh (*Fir'awn*) in the Qur'an. Hāmān was Pharaoh's loyal vizier. As for Qārūn, then according to many scholars he was Mūsā's cousin who later, due to his immense wealth, transgressed and became a hypocrite and thus was swallowed by the earth.

7 [T] He is 'Abd al-Wahhāb al-Sha'rānī (898-973 AH). A prominent Egyptian scholar and Sufi and a prolific author of Sufi works.

which destroys one's religion.

Therefore, explain [the truth], my brother, to every ignorant person that has been neglectful in his religious obligations, otherwise you will be the first to be kindled in the Fire, as has been related in the rigorously authentic hadith. This is so because you will be included amongst those who have knowledge but do not act upon their knowledge, since whoever knows something of the rulings of the Shariah yet has not acted according to it, nor taught it to anyone, then he is included amongst those who had knowledge but did not act in accordance with their knowledge.

Know—may Allah have mercy on you—that the prayer and persistence in its performance and attending its congregation is a means for the attainment of good, blessings, multiplication of good deeds, elevation in ranks, atonement of sins and removal of tribulations and maladies. It is the basis of God-consciousness, which is the foundation of all forms of perfection. Thus, if persistent performance of the prayers is achieved, God-consciousness and all kinds of piety and goodness are achieved. Allah Most High said: 'And had the people of the towns believed and been God-conscious, We would have opened for them blessings from the heaven and the earth' (Qur'an 7:96); 'If only they upheld the Torah and the Gospel, and what was sent down to them from their Lord, they would certainly have eaten from above them and from beneath their feet' (Qur'an 5:66); 'If they [the Pagans] had [only] remained on the [right] Way, We should certainly have bestowed on them rain in abundance' (Qur'an 72:16). Tribulations are lifted from a place in which the inhabitants pray, just as tribulations descend upon the place whose inhabitants forsake the prayer. So do not consider it far-fetched that earthquakes, ground swallowing and thunderbolts befall a place whose people forsake the prayer. Moreover, do not say, 'Surely, I pray, so why should I be bothered about them, and of what concern are they to me?' When a tribulation befalls, it encompasses the righteous [as well], because he did not enjoin them nor prohibit them and did not ostracise them for Allah Most High's sake; 'and Allah is of all things the

Witness' (Qur'an 85:9).

It has been further related from the Messenger of Allah ﷺ that he one day said to his Companions, 'Say, "O Allah, do not make amongst us anyone who is wretched nor deprived."' He then said, 'Do you know who is wretched and deprived?' They replied, 'And who is it, O Messenger of Allah?' He replied, 'The one who forsakes the prayer.'

Furthermore, as is related in the hadith of the *Isrā'* [the Night Journey], when the Prophet ﷺ came to a group of people whose heads were being smashed with rocks—and whenever they were cracked open, they would return to how they were, without any easing for them—he said, 'O Jibrīl, who are these people?' He replied, 'Those whose heads are heavily weighed down from performing the prayer.'

He Most High said, 'So, woe (*wayl*) to those who pray: who are unmindful of their prayers' (Qur'an 107:4–5). Some exegetes have said, 'What is meant is that they neglect the prayers and delay them past their prescribed times.' *Wayl* is a valley in the Hellfire; were the mountains of the world to be kindled, they would melt from the intensity of its heat; and it is the dwelling of whoever is complacent in his prayer, unless he repents to Allah and is remorseful about his negligence. The prayer is what differentiates between a believer and a disbeliever.

Know—may Allah have mercy on you—that whoever consistently maintains his prayer, Allah honours him with five privileges:

1. his livelihood is expanded;
2. he is saved from the torment in the grave;
3. He gives him his scroll of deeds in his right hand;⁸
4. he will pass over the bridge [that is over the Fire] like

⁸ [T] The obedient believers will take their book of deeds in their right hand, as opposed to the unbelievers who will take it with their left. See the Qur'an, 'As for the one given his book in his right hand...' (69:19).

lightening;

5. and he will enter Paradise without reckoning.

While whoever is complacent with regards to his prayer, Allah will punish him with fifteen kinds of punishment: six in this world, three at death, three when he enters the grave and three when he meets his Lord, namely during the standing for reckoning on the Day of Resurrection. As for those in this world, they are:

1. blessing (*barakah*) will be taken away from his life;
2. the mark of the righteous will be erased from his face;
3. Allah will not reward him for any deed he performs;
4. his supplication will not be raised to the sky [i.e. for acceptance];
5. he has no portion of the supplications of the righteous;
6. and his soul will exit [his body at death] without faith.

As for those that he will be afflicted with at death, they are that he will die:

1. humiliated;
2. hungry;
3. and thirsty. In fact, even if he was given to drink from the oceans of the world, he would not be quenched.

As for those that will afflict him in his grave, they are:

1. Allah will compress his grave on him such that his ribs will be squeezed;
2. a fire will be kindled in his grave and he will be constantly turning over the coal night and day;

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3. and a snake called al-Shujā' al-Aqra' [the Brave and Bald] will be set upon him in his grave, beating him for neglecting his prayers; and his punishing him will continue for the duration of the prayer times.

As for those that will befall him when meeting his Lord, they are:

1. when the heavens split asunder, an angel will come to him with a chain the length of seventy arm's span in his hand that he will hang around his neck; he will then insert it in his mouth and it will emerge through his anus, all the while the angel will be shouting, 'This is the recompense for whoever neglects Allah's obligations.' Ibn 'Abbās ؓ said, 'If a single ring from the chain was to fall on earth, it will burn it';
2. Allah will not look at him;
3. and He will not purify him [of his sins], and he will have a painful torment.

It is related, 'The first thing that will be blackened on the Day of Resurrection will be the faces of those who forsake their prayer, and that in *Jahannam* there is a valley called *Lamlam*, in which there will be snakes, each snake is the thickness of a camel's head and its length the distance of a month, that will bite the one who forsakes the prayer, and its poison will boil in his body for seventy years and then his flesh shall disintegrate.'

Furthermore, it is related that whoever consistently performs the five daily prayers in congregation, Allah Most High will grant him five privileges:

1. Allah will expand his livelihood;
2. He will remove the torment in the grave for him;
3. he will be given his book in his right hand;

4. he will pass over the bridge like lightning;
5. and he shall enter Paradise without reckoning.

Whoever is complacent in performing the prayer in congregation will suffer the following:

1. Allah will remove blessings from his earnings and sustenance;
2. He will not accept any of his deeds from him;
3. He will erase the marks of goodness from his face;
4. he will be loathed in the hearts of the people;
5. his soul shall be seized while he is hungry and thirsty;
6. he shall be severely interrogated in the grave;
7. his grave shall be compressed and dark;
8. he shall be sternly held to account on the Day of Resurrection;
9. and the Lord will be angry with him and punish him by entering him into the Fire.

Qatādah⁹ said, 'Adhere to performing the prayer, for it is the characteristic (*khuluq*) of the believers.'

Moreover, he ~~sa~~ said, 'My nation is a nation who is shown [Allah's] mercy (*ummah marḥūmah*). Allah will not withhold calamities from them except by their sincerity and their supplications, prayers and helpless ones.'

Many hadiths have come demonstrating that the one who forsakes the prayer is a disbeliever and many of the Companions have adopted this view based on the purport of these hadiths, amongst them:

9 [T] He lived 61–118 AH. He was a blind Qur'anic exegete, and of the people of Basra the most memorised in hadith narrations.

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1. ‘Umar ibn al-Khaṭṭāb;
2. ‘Abd al-Raḥmān ibn ‘Awf;
3. Mu‘ādh ibn Jabal;
4. Abū Hurayrah;
5. Ibn Mas‘ūd;
6. Ibn ‘Abbās;
7. Jābir ibn ‘Abd-Allāh;
8. and Abū Dardā’—may Allah be well pleased with them.

And many of the early generation of Muslims (*salaf*) followed them, amongst them:

1. Imam Aḥmad ibn Ḥanbal;¹⁰
2. Ishāq ibn Rāhuwayhi;¹¹
3. ‘Abd-Allāh ibn al-Mubārak;¹²
4. al-Nakha‘ī,¹³ and a large group of others.

10 [T] He lived 164–241 AH. He was the founder of one of the four Sunni schools of jurisprudence. He studied under many scholars, amongst them Imams Abū Yūsuf and al-Shāfi‘ī, later to become a *mujtahid* Imam and a hadith expert. He was particularly renowned for his scrupulousness—especially in issuing fatwa—and fortitude in upholding the truth against the ruler of the heterodox Mutazilite sect, for which he was tortured. His students include Imams al-Bukhārī, Muslim and Abū Dāwūd.

11 [T] He lived 161–238 AH. He was the scholar of Khorasan in his time and a *hāfiẓ* of hadith (someone who has memorised 100,000 hadiths with their chains of transmission). He was known for his *fiqh*, hadith, memory, honesty, scrupulousness and asceticism. Imams Aḥmad ibn Ḥanbal, Bukhārī, Muslim, al-Nasā‘ī and others received instruction from him.

12 [T] He lived 118–181 AH. He grew up in Merv where he studied under its scholars, but later travelled to other regions in pursuit of knowledge. He was especially known for his performance of hajj one year and fighting in a military expedition (*ghazw*) in the next year, and his utmost piety, scrupulousness, alongside his knowledge of *fiqh*, hadith and Arabic language.

13 [T] The *hāfiẓ* and *faqīh* of Iraq. He was the mufti of Kūfah together with al-Shu‘bah, and renowned for his piety. He was the shaykh of Ḥammād, who in turn was the shaykh of Imam Abū Ḥanifah. He passed away 96 AH.

O my brothers, take heed of the hadiths indicating that the one who forsakes the prayer is a disbeliever; and take heed of these Companions and those Imams that adopted their apparent meanings. It is sufficient [damnation] for the one who forsakes the prayer that he turns his back on his Master who created and fashioned him, made him proportionate and nurtured him, fed him food and drink and made clear to him the path to salvation and acquainted him with the fates of his enemies. So how can it be appropriate for this weak reprehensible slave to disobey the generous Lord and instead obey the accursed Satan, who had expelled his father [Ādam ﷺ] from Paradise and beckoned him to the path to destruction! So woe to whoever followed him and accepted his invitation, while opposing the command of his Lord and Master. How vile is his endeavour, how great is his misfortune, how unfortunate is his morning and evening and how foul are his hidden thoughts and private discourses! Therefore, hasten to obey the All-Merciful, O brothers—may Allah have mercy on you—upon hearing the *azan*, and beware of Satan distracting you and capturing you through sloth and complacency, for it is surely a humiliation and loss.

Know, O brothers—may Allah guide you and enable you to obey Him—that it is incumbent and a duty for you to enjoin your womenfolk and children to pray and to maintain that, as they have been entrusted to you by Allah; Allah Most High said, 'O you who believe, betray not Allah and His Messenger, nor knowingly betray your trusts' (Qur'an 8:27).

He ﷺ said, 'Beware of Allah, beware of Allah regarding women, for they are trusts in your care.'¹⁴ Therefore, whoever does not enjoin his wife to pray, nor teaches her, has betrayed Allah and His Messenger and is deserving of Allah's punishment, because he has not complied with the words of Allah Most High, 'Enjoin prayer on your people, and be constant therein. We ask you not to provide sustenance: We provide it for you. And the [good] outcome is for

14 [T] Part of a long hadith narrated by Muslim in which the Prophet ﷺ delivers the sermon during the Farewell Pilgrimage.

those with God-consciousness' (Qur'an 20:132).

Furthermore, the categories of the wretched have been mentioned in a hadith, and amongst those mentioned is a man who does not enjoin the prayer upon his family. What good is there in a woman who is irreligious, and what good is there in a man who does not enjoin his wife, daughter or sister to pray, when she is cursed and remote from Allah's mercy? If she disobeys her husband with regards to that, then let him part from her, for she is an enemy of Allah and His Messenger ﷺ. It is, moreover, incumbent upon her guardian to assist her husband, otherwise he too will enter the Fire and will be deserving of Allah's wrath and painful torment. So assist one another—may Allah have mercy on you—in obedience to your Lord, and you shall attain felicity, success and salvation from Allah's punishment. And do not underestimate this matter, for, by Allah, no one underestimates it except someone who has no good in him, nor does he have any religion, and the sentence of punishment has become fitting for him, as He Most High said, 'And the sentence among the previous generations of jinns and men, who have passed away, is proved against them; for they are in utter loss' (Qur'an 41:25).

Al-Ḥabīb 'Abd-Allāh ibn 'Alawī al-Ḥaddād¹⁵ said in [his work] *al-Naṣāḥih* [Counsels]:

Just as it is incumbent upon you to maintain the performance of the prayers and unlawful for you to neglect them, likewise it is incumbent upon you to be strict with your family and children and anyone over whom you have guardianship with regards to the prayer, and do not allow them any excuse to miss it. Moreover, whoever amongst them does not listen and obey, then threaten and punish him and be more

¹⁵ [T] A Sufi sage from Yemen. He was born in one of the suburbs of Tarim in the year 1044 AH. He lost his sight at an early age, yet that did not hinder him from struggling in acquiring sacred knowledge from the best available scholars of his time, alongside his devotional practices, until he became a scholar and a spiritual guide in his own right. Many would come from all over to seek spiritual guidance from him and he too would travel afar to guide and spread knowledge. He authored several Sufi works, some of which have been translated into English; amongst them *The Lives of Men* and *The Book of Assistance*. He passed away in Tarim in the year 1132 AH.

angry at him than you would had he wasted your wealth. If you do not do so, then you are from amongst those who devalue the prayer and Allah's rights and His religion. And whoever of them did not comply and was not deterred, even after you have punished and expressed your anger at him, then dissociate yourself from him and shun him, for he is a devil in whom there is no good and no blessing. It is unlawful to befriend and associate with him and necessary to be at enmity with him and to ostracise him; he is from those who oppose Allah and His Messenger ﷺ. Allah Most High says, 'You will not find any people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even though they are their fathers or their sons, or their brothers, or their clan' (Qur'an 58:22). Thus He negated faith from whoever loves those who oppose Allah and His Messenger, even if they are the closest of kin.

So—may Allah have mercy on you—be avidly consistent in performing the prayer and attending its congregation in the mosques, and seek refuge in Allah from being negligent therein, and continually adhere to it, for it is the profit of those who profit, the success of the guided felicitous ones, solace for the elite lovers [of Allah], booty of the gnostic masters and the ointment of the devout practitioners who are not pre-occupied with distractions and do not pay attention to people coming and going. Their hearts yearn to attend congregational prayers, and when missing them, they are in anguish; they attain by it joy and delight, and splendour and happiness.

May Allah have mercy on a person who hastens to do acts of obedience and constantly maintains the observance of obligatory prayers in congregation, for they are a major profit and a great success. Therefore, if you hear and obey, you shall be felicitous and succeed; but if you refuse and turn away, then the excuses have been exhausted, and the [final] judgement belongs to Allah the Exalted, the Great.

O Allah, protect us from humiliation, guide us to good works, multiply for us our good deeds, forgive our sins, and make us felicitous in this world and after death, O Guardian of good works, and Elevator of ranks, O Lord of the earths and the heavens, by

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virtue of our master Muhammad, the best of mankind. May Allah bless our master Muhammad, his family and Companions with the best of blessings and the purest of greetings; and may peace be upon the messengers; and all praise belongs to Allah, the Lord of the Worlds.

CHAPTER TWO

The virtue of the congregational prayer



In the name of Allah, the All-Merciful, the Compassionate

Allah Most High said, 'And seek help through patience and prayer; and truly it is hard except for the humble' (Qur'an 2:45).

Noble hadiths

The Messenger of Allah ﷺ said:

1. 'The prayer in congregation is better than the prayer alone by twenty-five degrees'; and in another narration 'by twenty-seven degrees.'¹⁶
2. 'There is never a group of three people in a village or a desert who fail to establish the prayer [in congregation] except Satan overcomes them. So adhere to the [the prayer in] congregation, for surely a wolf only devours a stray sheep [i.e. from the herd].'¹⁷
3. 'True ignobility, disbelief and hypocrisy is for someone to

¹⁶ Narrated by al-Bukhārī and Muslim on the authority of Abū Sa'īd al-Khudrī.

¹⁷ Narrated by Aḥmad, Abū Dāwūd and al-Nasā'ī.

hear Allah's caller to the prayer and not respond to him.'¹⁸

4. 'There is sufficient deprivation and loss for a believer to hear the *muezzin* calling towards the prayer, yet not respond to him.'¹⁹
5. 'Verily, Satan is a wolf to a human being just as a wolf is for sheep: it grabs the sheep that is remote [from its herd] and on the periphery, so beware of mountain trails, and adhere to the congregation, the vast majority and the mosques.'
6. 'Whoever hears the call to prayer whilst he is free and healthy, yet does not respond and attend it, his prayer will not be accepted.'²⁰
7. 'Whoever hears the call to prayer and was not prevented from joining it by a valid excuse, his prayer will not be accepted.'²¹
8. 'Verily, those who frequent and maintain Allah's houses [i.e. the mosques], they are the People of Allah (*Ahl Allāh*).'²²
9. 'Whoever performs the ablution in his house and does so well, and then comes to the mosque, he is Allah's visitor, and it is a right upon the one visited to honour his guest.'²³
10. 'Shall I not guide you to that by which Allah erases sins and elevates ranks?' They [the Companions] replied, 'Yes, O Messenger of Allah.' He said, 'Perfecting the ablution under difficult circumstances, taking many steps in walking to the mosques and awaiting for one prayer after another; for that is tethering (*ribāṭ*) [i.e. one's limbs in obedience to Allah], for that is tethering, for that is tethering.'²⁴

18 Narrated by Aḥmad and al-Ṭabarānī of the authority of Mu'ādh ibn Anas.

19 Narrated by al-Ṭabarānī.

20 Narrated by al-Ḥākim on the authority of Barīrah from his father.

21 Narrated by Aḥmad on the authority of Mu'ādh ibn Jabal.

22 Narrated by al-Ṭabarānī in *al-Awsaṭ* on the authority of Anas ibn Mālik.

23 Narrated by al-Ṭabarānī and al-Bayhaqī.

24 Narrated by Mālik, Muslim and al-Tirmidhi. The Prophet ﷺ compares the one who

11. 'Whoever goes to the mosque before noon (*zawāl*) or after noon, Allah prepares for him a reception in Paradise whenever he sets off before or after noon.'²⁵
12. 'There is no prayer for the neighbour of a mosque except in the mosque.'
13. 'The angels continue to pray for one of you as long as he remains in the place in which he prayed, does not nullify his ablution, nor speak; and they say, "O Allah, forgive him. O Allah, have mercy on him."'²⁶

Statements from the Companions ﷺ

1. Abū Sa'īd al-Khudrī ﷺ said, 'If you see a man frequenting a mosque, then bear witness to him being a believer.'²⁷ Allah Almighty and Majestic said, "Only he who believes in Allah and the Last Day, and observes the prescribed prayer, and gives zakat, and only fears Allah frequents Allah's mosques" (Qur'an 9:18). The Messenger of Allah ﷺ said, 'The mosque is the house of every God-conscious man, and Allah has guaranteed comfort, happiness, mercy, his passing over the bridge to Allah's pleasure and Paradise for the one whose house is the mosque.'²⁸
2. Abū Hurayrah ﷺ said, 'It is better for a person [literally, the son of Adam] to have his ear filled with melted lead than to hear the call to prayer and not respond.'
3. Ibn 'Abbās ﷺ said, 'Whoever hears the call to prayer, yet does not respond, he will not meet any goodness and nor was it

sits in a mosque after a prayer, waiting for the following prayer, to someone who tethers his steed at the frontier in defence against the enemy.

25 Narrated by Abū Ya'lā, al-Bazzār and al-Hākim.

26 Narrated by al-Bukhārī and Muslim on the authority of Abū Hurayrah.

27 Narrated by Abū Dāwūd, Ibn Hibbān and Ibn Mājah on the authority of Ibn 'Abbās.

28 Narrated by al-Ṭabarānī in *al-Kabīr* and *al-Wasaṭ* [maybe *al-Awsaṭ*] on the authority of Abū al-Dardā'.

willed for him.'

4. Ibn Umm Maktūm came to the Prophet ﷺ complaining to him that he is blind [and therefore unable to attend the congregation in the mosque] and that there were pests and wells in Medina and said, 'Do you not find for me a dispensation to pray at home?' He replied, 'Do you hear the call to prayer?' He said, 'Yes.' So he replied, 'I do not find for you a dispensation.' It is further related from him ﷺ that he said that there are three people whom Allah has cursed, and he mentioned amongst them a man who hears *come to prayer, come to success*, yet does not respond to it.²⁹

Hadiths emphasising the straightening of the rows in the congregational prayers

1. 'Straighten your rows [for the prayer] and stand shoulder to shoulder, and be easily responsive to your brothers' moving you into place with their hands, and do not leave any gaps, because Satan passes between you like a lamb.'
2. Al-Barrā' ibn 'Āzib ؓ relates, 'The Messenger of Allah ﷺ used to come towards the end of the row and straighten between the chests and the shoulders of the people in the congregation and say, "Do not be divided so that your hearts end up divided, for verily Allah and his angels send their prayers (*ṣalāh*) upon the first row."
3. 'Straighten your rows, for verily the straightening of the rows is part of the organisation of the prayer.'
4. 'Straighten your rows, coming close together, and stand shoulder to shoulder, for by the One in whose hand is my soul, I see Satan entering in between the gaps in the row just like a lamb.'

29 Narrated by al-Ḥākim.

5. 'Straighten [your rows] so that your hearts are straightened, and stand close to one another such that you are touching one another, for you shall have mercy for one another.' Shurayh³⁰ remarked, 'The meaning of touching one another is to stand crowded together in the prayer.'
6. 'Establish the rows [for the prayer] and stand shoulder to shoulder, and close any gaps, and be easily responsive to your brothers' [moving you into place with their] hands, and do not leave gaps for Satan [to enter]. Whoever connects a row, Allah maintains ties with them; and whoever severs a row, Allah severs ties with him.'
7. It is related that Anas ؓ said, 'The Messenger of Allah ﷺ said, "Establish your rows and join them together, for verily I see you behind me"; and in another narration Anas ؓ said, 'So each one of us would join his shoulder with his companion's shoulder and his foot with his foot.'

And may Allah bless our master Muhammad and his family and Companions, and give them abundant peace. All praise is simply and solely for Allah, the Lord of the Worlds.

Important point of benefit

Our master 'Abd-Allāh ibn 'Umar ؓ missed a nightfall prayer in congregation, and so prayed that night until dawn break to compensate for what he had missed out on from the congregational nightfall prayer.

It is related that 'Ubayd ibn 'Umar al-Qawāriri,³¹ may Allah

30 [T] Shurayh al-Qāḍi [the Judge] from Yemen, who accepted Islam in the lifetime of the Prophet ﷺ, but only moved from Yemen during the caliphate of Abū Bakr. 'Umar ؓ appointed him as the judge of Kufā; it is said he served as a judge for sixty years. He later moved to Damascus during Mu'āwiyah's reign ؓ, and thus earned the title Judge of the Two Cities. He passed away 78 AH.

31 [T] He lived 152–235 AH. He was an Imam and a ḥāfiẓ of hadith from Basra who later settled in Baghdad. Many of the hadith authorities, like Imams al-Bukhārī, Muslim, Abū Dāwūd, narrated hadiths from him.

have mercy on him, said:

I would never miss a prayer in congregation; then one day a guest came to my house and because of him I became preoccupied from attending the nightfall prayer in the mosque. Therefore, I went out thereafter looking for a mosque to pray therein with people; lo and behold! I found that the congregations in all of the mosques had prayed and the mosques had closed, so I returned home, sad at having missed the congregational prayer. So I said to myself, 'It has been related in the hadith that the congregational prayer surpasses the prayer on one's own by twenty-seven degrees,' so I prayed the nightfall prayer twenty-seven times and then slept. I then saw in my sleep that I was on a horse with a group of people on horseback who were ahead of me, while I was riding my horse behind them, unable to catch up with them. Then one of them turned around to me and said, 'Do not tire out your horse, for you cannot catch up with us.' I replied, 'And why is that, my brother?' He said, 'Because we prayed the nightfall prayer in congregation whilst you prayed alone.' So I woke up worried and sad amongst the people.

CHAPTER THREE
*The merit of performing the nightfall and dawn
prayers in congregation*



In the name of Allah, the All-Merciful, the Compassionate

Noble hadiths

The Messenger of Allah ﷺ said:

1. 'Whoever prays the nightfall prayer in congregation, it is as if he had stood half of the night worshipping; and whoever prays the dawn prayer in congregation,³² then it is as if he stood all of the night worshipping.'
2. 'The most burdensome prayers for the hypocrites are the nightfall and the dawn prayers. If they knew what was in them, they would have attended them crawling. I contemplated ordering the prayer to be established, ordering a man to lead the people in prayer, and then setting off together with men who have prepared bundles of firewood to a group of people who do not attend the prayer, and burning their homes over them.'
3. In a narration of Muslim, it is related that the Messenger of

³² [T] In other words, after having prayed the nightfall prayer in congregation.

Allah ﷻ found certain people missing in one of the prayers and so he said, 'I contemplated ordering a man to lead the people in prayer and then going to a group of people who stay back from attending the prayers,³³ and then ordering that they be dealt with so that their homes be burnt over them with bundles of firewood. If one of them knew that he would find a fat bone [with meat at the prayer], he would attend it.'

4. And in another narration the Messenger of Allah ﷺ said, 'If it was not for the women and children in the houses, I would have conducted the nightfall prayer and commanded my young companions to burn what is in their homes with fire.'
5. 'Whoever amongst you is able to attend the two prayers—the nightfall and dawn—even by crawling, then let him do so.'
6. 'Whoever prays the nightfall prayer in congregation, he has taken his portion from the Night of Divine Decree (*Laylah al-Qadr*).'
7. 'Whoever prays in a mosque in congregation for forty days, not missing the first *takbīrah* of the first cycle of the nightfall prayer, Allah will thereby decree his emancipation from the Fire.'
8. 'Whoever performs ablution and then comes to the mosque and prays two cycles before dawn, and then sits until he prays the dawn prayer, his prayer on that day is registered amongst the prayers of the righteous (*al-abrār*) and he is registered amongst the Delegation of the All-Merciful (*Wafd al-Raḥmān*).'
9. 'Whoever prays the dawn prayer in congregation, he is under Allah Most High's protection; so do not breach Allah's

33 [T] This is regarding the hypocrites who would neither attend the congregation for the nightfall prayer nor pray it alone; and this is supported by the beginning of the previous hadith, 'The most burdensome prayers for the hypocrites are the nightfall and the dawn prayers.' Ibn 'Allān, Muḥammad. *Dalīl al-fālihīn*. 3rd edn. Beirut: Dār al-Ma'rifah, 1420/2000, 6:554.

covenant. Allah will hunt down whoever kills him until He throws him in the Fire on his face.' Due to this hadith, al-Ḥajjāj³⁴ would avoid killing anyone who performed the nightfall and dawn prayers in congregation.

10. 'Whoever set out in the early morning to the dawn prayer, he has set out with the banner of faith; and whoever set out early to the market place, he has set out with the banner of Satan.'
11. 'Whoever walks in the darkness of the night to the mosques will meet Allah Almighty and Majestic with a light on the Day of Resurrection.'
12. 'Give glad tidings to those who walk in darkness to the mosques for their gaining of complete light on the Day of Resurrection.'
13. 'Whoever performs ablution and perfects it, and then walks towards performing the prescribed prayer and prays it together with the imam, his sins will be forgiven.'³⁵

Statements from the Companions ﷺ

1. 'Umar ibn al-Khaṭṭāb ؓ said, 'My attending the dawn prayer in congregation is more beloved to me than standing in the night [i.e. for voluntary prayer].'
2. Ibn Mas'ūd ؓ said:

Whoever is happy to meet Allah Almighty and Majestic as a Muslim, then let him maintain the five prayers when the call is made for them, for Allah Most High has legislated for your Prophet ﷺ the paths of guidance and they [the congregational

³⁴ [T] He was born approximately 41 AH. He was a tyrannical Umayyad governor, known for his mass killing of innocent people and his ruthlessness; he was responsible for dispatching an army against and besieging the Companion Ibn Zubayr in Mecca and firing at the Kaaba with a catapult, and humiliating the inhabitants of the two Ḥarams of Mecca and Medina. He died 95 AH.

³⁵ [T] This refers to minor sins; as for the major ones, then they require repentance.

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prayers] are from the paths of guidance. If you were to pray in your homes as this person who stays behind in his house does, then you would have forsaken the sunnah of your Prophet; and if you forsake the sunnah of your Prophet, then you would have deviated. There is no man who purifies himself and does so well, and then proceeds towards one of these mosques, except Allah registers for him a good deed with every footstep that he takes and raises for him thereby a degree and subtracts for him thereby a bad deed. I observed us, and found that no one would stay behind from attending it except a well-known hypocrite.

It is related that Ibn 'Umar رضي الله عنه said, 'If we missed a man in the nightfall and dawn prayers, we would be suspicious of him,' meaning they would be suspicious of him being a hypocrite.

May Allah bless our master Muhammad, the master of creation, and his family, who possess illuminations, and his Companions, who possessed high aspirations, and give them abundant peace; and all praise belongs to Allah, the Lord of All the Worlds.

CHAPTER FOUR
*Narrations from the early Muslims on the
exhortation to pray in congregation*



In the name of Allah, the All-Merciful, the Compassionate

1. 'Aṭā' ibn Abī Rabāḥ³⁶ said, 'No one who hears the call to prayer has the right to miss the congregational prayer.'
2. Al-Awzā'ī³⁷ said, 'There is no obedience to one's parents in missing the congregations.'
3. Sa'īd ibn al-Musayyab³⁸ said, 'The call to prayer has not been made for twenty years except I have been in the mosque.'
4. It is related from one of the early righteous Muslims (*salaf*) that he said, 'It has been conveyed to us that when it is the Day

36 [T] A successor to the Companions (*ṭabī'ī*). He was the mufti of Mecca in his time. He related from numerous Companions, amongst them 'Ā'ishah, Ibn 'Abbās, Abū Hurayrah, Ibn 'Umar, Mu'āwiyah and others ﷺ. He passed away in the year 114/115 AH at the age of 88.

37 [T] He was born in Lebanon in 88 AH. Many of the inhabitants of Damascus and the neighbouring areas followed his school of law for almost 220 years. Known for his devoutness, he was respected by other prominent Imams, like Imam Malik, al-Thawrī and al-Shāfi'ī. He studied under some of the major successors of the Companions, like 'Aṭā' ibn Abī Rabāḥ, al-Zuhri, Muḥammad ibn 'Alī al-Bāqir and many others.

38 [T] The scholar of Medina and the master (*sayyid*) of the successors (*ṭabī'īn*). He was born two years into 'Umar's caliphate ﷺ. He saw 'Umar and heard narrations from 'Uthmān, 'Ā'ishah, 'Alī, Abū Hurayrah and many other prominent Companions. He passed away in 94 AH.

of Resurrection a group of people will be raised with their faces like a dazzling star, so the angels shall say to them, "What were your deeds?" They shall reply, "Whenever we heard the call to prayer we got up to purify ourselves, unperturbed by anything else." Another group will be raised with their faces like moons, so the angels shall say to them, "What were your deeds?" They shall reply, "We used to perform ablution before the prayer time." Then another group shall be raised with their faces like the sun, so the angels shall say to them, "What were your deeds?" They shall reply, "We used to hear the call to prayer whilst in the mosque."

The early righteous Muslims would console one another for three days if they missed the first *takbīrah* of the prayer and seven if they missed the congregation.

5. Al-Nakha'ī said, 'They would consider walking to the mosque on a dark night a necessary cause for entering Paradise.'
6. Sa'īd ibn al-Musayyab said, 'Whoever sits in a mosque, he only sits with his Lord, so it befits him to only say good.'
7. Ibn 'Abbās ؓ was asked about a man who would stand during the night in worship and fast during the day, but who did not attend the Friday congregation nor the congregational prayers, to which he replied, 'He is in the Fire'.
8. It is related that Shaykh Abū Madyan³⁹ ؓ said, 'It has been related from the Prophet ﷺ, "A slave's prayer is not registered for him except for that portion in which his heart was present." This applies to the prayer of someone performing it alone. As for those who pray in congregation, Allah compensates for the absence of the one whose heart was absent by the presence of

39 [T] He lived 509–594 AH and was nicknamed *al-Ghawth* (the Succour). He was a gnostic from Andalusia, who later travelled to Morocco to seek sacred knowledge. He was particularly renowned for his diligence in worship and asceticism. Abū 'Abd-Allāh al-Tilismānī described him as one of the *awliyā'* and *abdāl* who joined between the Shariah and the *ḥaqīqah*. Al-Tādili said that a 1000 shaykhs of the *awliyā'* gifted with miracles graduated under his tutelage.

those whose hearts were present, and thereby Allah returns the blessing of the prayer's completion to all. And so, a perfect prayer is registered for every attendee and the prayer of everyone is complete like a single body.'

9. It has been related that Ka'b al-Aḥbār⁴⁰ said, 'I find in the Torah that when a man from this nation prostrates, Allah forgives all those rows behind him.'
10. One of the early Muslims said, 'When the congregation is established, Allah looks at the heart of the prayer leader: if there is any good in it, He is pleased with them all and accepts their prayer and forgives them; if there is no good in it, He looks at the hearts of his followers: if there is anyone amongst them in whose heart there is good, He is pleased with them and accepts their prayer; if there is no one amongst them in whose heart there is any good, He looks at their gathering for the prayer and their standing before Him, and He is so pleased with them that He accepts their prayer and forgives them.'

Al-Ḥabīb 'Abd-Allāh ibn 'Alawī al-Ḥaddād said:

No one hears about the merits that have been related about the congregational prayer and stays behind from attending it without a valid excuse except a sceptical hypocrite who has diverged from the truth and what is correct, and from whose heart the lights of reverence for Allah and the rights of His Lordship have departed. There is no honour or nobility or felicity for a slave, nor success in this world and the Hereafter, except by fulfilling, adhering and continuously observing them [the rights of His Lordship]. Furthermore, there is no salvation or safety from Allah's punishment and wrath except by fulfilling and maintaining them. So look at how this wretched slave abstains from pursuing felicity for his self and its success; moreover,

40 [T] He was a Jewish scholar from the Himyari tribe in Yemen, who converted to Islam after the Prophet's passing away ﷺ during the caliphate of 'Umar ibn al-Khaṭṭāb. He would sit with the Companions and relate to them the Israelite narrations that did not contradict Islamic tenets, as he was an expert on the Jewish scriptures and knew the truth from falsehood. He passed away in Homs during the end of 'Uthmān's caliphate.

he does not care about its loss and ruin by abandoning Allah's rights and the obligations that He has made mandatory upon him. We ask Allah for well-being and take refuge in Him from the abyss of damnation and bad fate.

Al-Ḥabīb 'Abd-Allāh ibn 'Alawī al-Ḥaddād also said in his work *al-Naṣā'ih al-dīniyyah* [Religious counsels] after his words ﷺ 'Verily, the congregational prayer surpasses the individual prayer by twenty-seven degrees':

So whoever neglects this otherworldly religious profit, which is acquired without fatigue and obtained without hardship, his obliviousness to the interests of his religion is great and his aspiration for his otherworldly affairs is scant, especially since he knows how much fatigue he endures and the difficulties that he has to suffer in pursuit of trivial worldly profit. Yet when he gains a paltry amount of it, after strenuous exertion, he forgets his fatigue and considers the transitory worldly gain that he has acquired to be immense. Does the one who knows himself to possess these attributes not fear that he is one of the hypocrites in Allah's sight? And that he is one of the sceptics in what Allah has promised? Amongst those matters that have been conveyed to us from the Messenger of Allah ﷺ, it has not been conveyed that he prayed [an obligatory prayer] alone, not even a single prayer. Therefore, it does not befit a perfect Muslim to be complacent with regards to the congregational prayers and to instead pray alone and thus be included under the severe threat that has come regarding the abandonment of the congregational prayers, and that his prayer is differed over [in terms of its validity according to the scholars]. Ibn Mas'ūd and Abū Mūsā al-Ash'arī and a group of the Companions ﷺ have said, 'Whoever hears the call to prayer yet does not respond without a valid excuse, then his prayer does not count.' Moreover, it has been transmitted that a group of the early Muslims—amongst them 'Aṭā' [ibn Abī Rabāḥ], al-Thawrī⁴¹ and

41 [T] He was born in 97 AH, and he was the *mujtahid* Imam of Kūfā. Al-Ḥāfiẓ al-Dhahabī described him as the Shaykh of Islam, the Imam of the *Huffāẓ* [hadith memorisers] and the master (*sayyid*) of the scholars who practise their knowledge. It is said that his shaykhs numbered 600, the senior amongst them narrated from Companions like Abū Hurayrah, Jarīr ibn 'Abd-Allāh and Ibn 'Abbās. Many Imams like Abū Ḥanīfah, Ibn Mubārak and Mālik narrated from him. Ibn Mubārak said, 'I do not know of anyone more knowledgeable

Imam Aḥmad—have adopted this as the relied-upon opinion; and they are sufficient as exemplars.

O Allah, grace us with the ability to observe the congregational prayers, and other acts of obedience, and preserve us from missing them, and protect us from sins; and bless, O Allah, our master Muhammad and his family and Companions with a blessing whereby You save us from all tribulations, illnesses and drawbacks, and whereby You forgive all of our sins and erase our mistakes, fulfil our needs, elevate us to the highest ranks and allow us to reach the utmost goals of all forms of goodness in this life and after death, O my Lord, O Allah, O Answerer of Prayers!

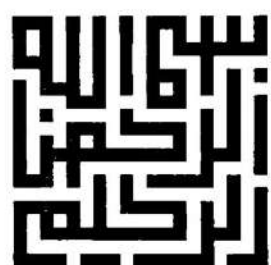
‘Glorified be your Lord, the Lord of Might, from what they ascribe unto Him; and peace be upon the messengers; and all praise belongs to Allah, the Lord of All the Worlds’ (Qur’an 37:180–182). *Āmīn*.

on the face of the earth than him.’ He passed away 126 AH.

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TREATISE TWO

SHAYKH MUḤAMMAD HISHĀM BURHĀNĪ



FORWARD BY USTĀDH SHAYKH
'ABD AL-WAHHĀB DIBS WA ZAYT ❁



In the name of Allah, the All-Merciful, the Compassionate

All praise belongs to Allah, the Lord of the Worlds, and may His blessings and peace be upon our master Muhammad, the Mercy to all the Worlds—he who said, 'For whomsoever Allah wills good, He gives him profound understanding (*fiqh*) of the religion'—and upon his family and Companions who stood triumphantly in defence of the Master of the Messengers' Shariah, and upon the *mujtahid* Imams¹ and those who follow them with excellence until the Day of Reckoning.

To proceed: I have studied this succinct epistle containing everything that a legally responsible person (*mukallaf*) needs to know regarding the rules pertaining to the ritual prayer from the school of our Greatest Imam al-Nu'mān Abū Ḥanīfah; and although it is a small treatise, it is immense in benefit and knowledge. With regards to those who need it, I have found it to be one of the best compilations on this subject and the most comprehensible of what has been authored on this legislated act

¹ The likes of the four illustrious Imams: al-Nu'mān Abū Ḥanīfah (80–150 AH), Mālik ibn Anas (93–179 AH), Muḥammad ibn Idris al-Shāfi'i (150–204 AH) and Aḥmad ibn Ḥanbal (164–241 AH); may Allah be well pleased with them all.

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of worship. How can it not be so when those responsible for its compilation are young men of pleasing character, pure thoughts and God-fearing action? May Allah allow their virtuous qualities to endure, increase their knowledge and praiseworthy traits, cause immense benefit through their compilation and reward them abundantly. He has power over what He wills and is best able to answer prayers.

The one impoverished to Allah
'Abd al-Wahhāb Dibs Wa Zayt ❀

FORWARD BY USTĀDH SHAYKH
MUHAMMAD SA'ĪD AL-BURHĀNĪ ❁



In the name of Allah, the All-Merciful, the Compassionate

All praise belongs to Allah, the Lord of the Worlds, and may His blessings and peace be upon our master Muhammad, the Seal of the Prophets and the Imam of the Messengers; may Allah bless him and his brothers, the prophets and messengers, and all their families and companions.

To proceed: I have read and looked through this abridgement and have found it to contain what any person who prays needs to correctly perform his prayer, in addition to benefits, litanies (*awrād*) and invocations (*adhkār*) that he requires. It is brief but clear, correct in terms of its rulings from the school of our Imam Abū Ḥanīfah al-Nu'mān. It is a suitable companion for every God-fearing youth when on a journey, and it is a sincere guide when at home. May Allah show kindness to its authors and benefit those who read and study it, and grant everyone the ability to do that which is pleasing to Him; and all praise belongs to Allah.

Muhammad Sa'īd al-Burhānī ❁

AUTHOR'S INTRODUCTION



*In the name of Allah, the All-Merciful, the Compassionate
From Him we seek assistance*

All praise belongs solely to Allah, and may His blessings and peace be upon the one after whom there is no prophet. To proceed: in undertaking the duty of inviting (*da'wah*) to Allah, Glorified is He, and in seeking His Almighty and Majestic's pleasure and fulfilling the need of many of Allah's slaves on the subject of prayer, we present this treatise to three groups of Muslims:

1. those who pray but have no knowledge of its rulings and are unsure about its correct performance; this treatise will therefore assist them in rectifying and correctly performing it;
2. those who have abandoned the prayer, not realising its gravity and significance in Islam; this treatise will therefore motivate and induce them to perform it;
3. and those who want to pray, but do not know how and are too embarrassed to ask people and therefore leave it altogether; this treatise will therefore instruct them on how to pray without them having the need to ask people, Allah willing.

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We ask Allah Most High to make it forever beneficial to them and sincerely for His noble countenance, for He is All-Hearing, the Answerer of Prayers.

NOBLE VERSES FROM THE QUR'AN



Allah Almighty and Majestic said:

1. 'Verily, prayer at fixed times has been enjoined on the believers' (4:102).
2. 'Surely, prayer restrains from indecent and reprehensible actions' (29:45).
3. 'Successful indeed are the believers, who are humble in their prayers...and who strictly guard their prayers' (23:1-2, 9).
4. 'So woe to those who pray, [yet] who are heedless of their prayers' (107:4-5).
5. 'Establish regular prayer for My remembrance' (20:14).
6. 'Establish regular prayer, and be not of those who ascribe partners [unto Him]' (30:31).
7. 'Establish regular prayer, pay zakat, and bow your heads with those who bow [in worship]' (2:43).
8. 'Then a generation succeeded them, who neglected the prayer and followed their base desires; they shall meet a terrible fate (*ghayy*),² except those who repent and believe, and work

² According to Ibn 'Abbās and Ibn Mas'ūd ؓ, *ghayy* is a valley in the Hellfire prepared

NOBLE HADITHS



1. It has been related that Abū Hurayrah ؓ said, 'I heard the Messenger of Allah ﷺ say, "Tell me, if there was a river at one of your doors in which he bathes five times daily, will there be any dirt left on him?" They [the Companions] replied, "No dirt shall remain on him." He said, "That is the similitude of the five prayers: Allah erases sins through them." (Al-Bukhārī, Muslim and al-Tirmidhī narrated it; and Ibn Mājah narrated it from 'Uthman's hadith)
2. It has been related on the authority of Abū Hurayrah ؓ that the Messenger of Allah ﷺ said, "The five prayers and one Friday prayer to another are an expiation for whatever [sins have been committed] between them as long as the enormities are not committed"—namely, associating partners with Allah Most High, murder, adultery, theft, consumption of an orphan's wealth, false allegation of adultery against chaste women, usury, neglecting rights and unjustly taking people's wealth. (Muslim, al-Tirmidhī and others narrated it)
3. It has been related that Abū Hurayrah and Abū Sa'īd ؓ said, "The Messenger of Allah ﷺ one day addressed us and said three times, "By the One in whose hand [power] is my soul." Then he put his head down weeping continuously, and so each one

of us put his head down weeping continuously, not knowing upon what he swore the oath. He then raised his head, with signs of glad tidings on his face (which was more beloved to us than red camels) and said, "There is not a man who prays the five prayers, fasts in Ramadan, pays zakat and avoids the seven enormities,³ except that the eight gates of Paradise will be opened for him on the Day of Resurrection, until they will shudder." Then he recited, "If you avoid the enormities that you have been forbidden, We will remit from you your evil deeds and admit you to a gate of great honour" (Qur'an 4:31). (Al-Hākim said, 'Its chain of transmission is rigorously authentic.')

4. It has been related on the authority of Abū Hurayrah ؓ that the Messenger of Allah ﷺ said, 'The angels of the night and the angels of the day take turns in coming to you; they congregate during the dawn (*fajr*) and late-noon (*ʿaṣr*) prayer; then when those who spent the night amongst you ascend, Allah asks them—even though He is more well aware than them—"In what state did you leave My slaves?" They reply, "We left them praying and came to them as they were praying."' (Narrated by Mālik, al-Bukhārī, Muslim and al-Nasāʾī)
5. It has been related that Abū Hurayrah ؓ said, 'There were two men from Balī (a branch of the Quḍā'ah tribe) who accepted Islam with the Messenger of Allah ﷺ. One of them was martyred, whilst the other died a year later. Ṭalḥah ibn 'Ubayd-Allāh said, "I saw in a dream that the latter entered Paradise before the martyr, so I was surprised at that. The following morning when I got up, I mentioned that to the Prophet ﷺ (or that was mentioned to the Messenger of Allah ﷺ), whereupon the Messenger of Allah ﷺ said, "Did he not fast after him in Ramadan and pray 6,000 cycles, as are the cycles

3 [A] The seven enormities are: associating partners with Allah, killing a person when Allah Most High has forbidden it (except if deserving [such as retribution or self defence]), false allegation [of adultery] against chaste women, consuming the wealth of orphans, usury, fleeing from the battlefield and insolence towards one's parents.

of a year's prayer?" (Aḥmad narrated it with an authentic chain of transmission, as did Ibn Mājah and Ibn Ḥibbān)

Hadiths from *al-Targhīb wa al-tarhīb*:⁴

6. 'There is nothing between a man and disbelief (*kufr*) other than the abandonment of the prayer.'
7. 'The covenant that is between us [Muslims] and them [disbelievers] is the prayer, so whoever forsakes it has committed disbelief.'
8. 'The supports and pillars of the religion are three, upon which Islam is established; whoever forsakes anyone of them, then he thereby becomes a disbeliever, whose blood is lawful. [The three pillars are:] the testimony that there is no god except Allah, the prescribed prayer and fasting in Ramadan.'
9. 'Islam is built on five: the testimony that there is no god except Allah and that Muhammad is the Messenger of Allah, establishing the prayer, giving zakat, fasting in Ramadan and making the pilgrimage (hajj) to the House for whoever finds a means.'
10. 'My intimate friend [the Prophet ﷺ] exhorted me to adhere to seven qualities: do not associate anything with Allah, even if you are to be severed into shreds, burnt or crucified; do not intentionally leave the prayer, for whoever intentionally leaves it has left the religion; do not commit an act of disobedience, for it is [the cause for] Allah's wrath; do not drink wine, for it is the source of sins...'
11. 'Whoever is not trustworthy has no faith; and whoever does not purify himself has no prayer; and whoever has no prayer has no religion. The position of the prayer in relation to the

⁴ A hadith collection by the hadith master al-Ḥāfiẓ Zakī al-Dīn 'Abd al-'Azīm al-Mundhirī (581-656 AH).

religion is like that of the head to the body.'

12. 'Whoever forsakes the prayer will meet Allah angry with him.'
13. 'Whoever forsakes the prayer has forfeited Allah's protection of him.'
14. 'Whoever forsakes the prayer has wrecked his family and wealth.'
15. 'Whoever regularly observes them, they will be for him a light, a proof and salvation on the Day of Resurrection. Yet, whoever does not regularly observe them, they will neither be for him a light, a proof, nor salvation; and on the Day of Resurrection he will be with Qārūn, Pharaoh, Hāmān and Abū Lahab (i.e. in the Hellfire).'
16. 'The one who misses the late-noon prayer is as if he has wrecked his family and wealth.'
17. 'Whoever joins between two prayers without an excuse has come to one of the doors of the major sins (*kabā'ir*).'
18. 'The first thing that a slave will be held to account for on the Day of Resurrection is his prayer: if he completed it, it will be recorded for him as complete; if he did not complete it, then Allah Most High will say to his angels, "Look, do you find for My slave any voluntary prayers whereby you can complete his obligatory prayers?"'
19. 'The worst thief amongst people is someone who steals from his prayer.' The Companions said, 'O Messenger of Allah, how does he steal from his prayer?' He replied, 'He neither completes his bowing nor his prostration, and nor does he straighten his back in his bowing and prostration.'
20. 'O congregation of Muslims, there is no prayer for whoever does not straighten his back when bowing and prostrating.'
21. 'If one of you possessed this pillar, he would dislike to cut any portion of it. How can one of you deliberately cut his prayer

which is Allah's? Therefore, complete your prayers, for Allah Almighty and Majestic only accepts that which is complete.'

22. 'The prayer is three parts: purification is one third; the prostration is one third; and the bowing is one third. Thus whoever performs them duly, it will be accepted from him, and so too the rest of his deeds will be accepted from him. And whosoever's prayer is rejected from him, then the remainder of his deeds will be rejected from him.'
23. 'I wanted to order my young companions to bring me a bundle of firewood, so that I could go to a group of people⁵ who pray in their homes without a valid reason and burn them over them.'
24. 'There are three people whose prayers are not accepted: someone who steps forward to lead a group of people in prayer when they detest him; a man who comes to perform the prayer [in the mosque] after it has finished; and a man who enslaves a free person.'
25. 'You should straighten your rows, otherwise Allah will cause discord between you.'
26. 'Does the one who raises his head before the imam not fear that Allah will turn his head into that of a dog?'
27. 'Let people refrain from raising their eyes towards the sky when supplicating in the prayer, otherwise their eyesight will be plucked.'
28. 'O people, repent to Allah before you die, and hasten towards doing righteous actions before you become occupied, and maintain the bond that is between you and your Lord by your frequent remembrance of Him and giving charity in private and public; [if you do so, then] you shall be given provision, triumph and solace. Know that Allah has made mandatory upon you the Friday prayer in this place of mine, in this day

⁵ See footnote 33 in Treatise One.

of mine, in this month of mine, in this year of mine until the Resurrection. So whoever forsakes it in my lifetime, or after me out of belittlement for it or rejection of it, whilst he has an upright leader or a tyrant, then may Allah not harmonise his affairs, nor bless him in his affairs. He has no prayer, no zakat, no hajj, no fasting and no goodness, until he repents; and whoever repents, Allah will accept his repentance.'

29. 'Whoever passes over peoples necks on Friday⁶ has taken for himself a bridge to the Hellfire.'
30. It is related that 'Abd-Allāh ibn Mas'ūd ؓ said, 'I asked the Messenger of Allah ﷺ, "Which deed is most beloved to Allah Most High?" He replied, "The prayer in its time." I said, "Then what?" He replied, "Treating one's parents well." I said, "Then what?" He replied, "Military struggle for the sake of Allah."' (Narrated by al-Bukhārī, Muslim, al-Tirmidhī and al-Nasā'ī from *al-Haythamiyyāt*.)

O people, there has come to you an admonishment from your Lord, a cure for what is in the hearts and a guidance and a mercy for the believers. This is a short selection of noble verses that have been revealed in truth from Allah, and hadiths related from the Messenger of Allah ﷺ—who does not speak from his own whim; it is nothing save revelation that has been revealed [from Allah]—which we cite for whoever wants to take heed, or wants to show gratitude, and it is—as you see—a clear exposition, lucid in its style. You barely hear it until your heart is filled with awe and dread, as He threatens and warns; and various fresh hopes open before your eyes as He awakens desire for permanent bliss and everlasting felicity in Paradise, whose breadth is the heavens and the earth, together with those whom Allah has favoured of the prophets, the truthful, the martyrs and the righteous.

If you wish to join them in their bliss, accompanying them in

⁶ In other words, he does so in order to find a seat for the sermon before the Friday prayer.

their Firdaws,⁷ then discard the self's whim, liberate yourself from Satan's sovereignty and take refuge in Allah, the All-Hearing, the All-Aware, the All-Forgiving and the Compassionate, with a pure heart and a true faith, asking forgiveness for your sins, pledging to Allah that you will comply with His commandments and avoid His prohibitions.

If you do that, then realise that there is no path to continual purification of your self and heart except by standing five times daily before your Lord, humble and weak before the grandeur of the Great, the Omnipotent, asking Him for assistance, forgiveness and steadfastness in religious practice (*istiqāmah*).

If you are sincere in what you seek, and you adhere to the covenant that is between you and your Lord, then all goodness is before you, mercy envelopes you and divine care guards you. 'And whoever is conscious of Allah, then He shall make for him an escape and give him provisions from where he does not expect' [Qur'an 65:2].

If you ask about the path

This abridgement before you elucidates to you what you need to know about the ritual prayer: its manner of performance, conditions, integrals, necessary elements and etiquette. May Allah benefit us and you and guide us all to the straight path.

⁷ Firdaws is the name of the best and highest garden in Paradise.

CHAPTER ONE

Significance of the prayer



1.0 The significance of the ritual prayer in the religion

The pillars of the compassionate (*ḥanīf*)⁸ religion are three:⁹

1. Islam. It has five pillars:
 - a. the testimony that there is no god except Allah and that Muhammad ﷺ is the Messenger of Allah;
 - b. establishing the prayer;
 - c. paying zakat;
 - d. fasting in Ramadan;
 - e. and the hajj for whoever is able.

2. Faith (*īmān*). It has six pillars:

⁸ This means the upright way that conforms to the correct belief in God and does not sway from it. Allah has referred to Ibrāhīm as *ḥanīf* in the Qur'an in His Most High's words, 'No, [ours is] the religion of Ibrāhīm, the upright [*ḥanīf*], who did not worship any gods besides Allah' (Qur'an 2:135).

⁹ This categorisation of the religion into three is based on the hadith narrated by 'Umar ibn al-Khaṭṭāb ؓ, known as the Hadith of Jibril, in which the angel Jibril appears before the Prophet ﷺ in the form of a man on a journey who stops to ask the Prophet ﷺ about Islam, faith and excellence, to which the Prophet ﷺ replies with the above-mentioned pillars.

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- a. belief in Allah Most High;
 - b. belief in the angels;
 - c. belief in the Revealed Scriptures;
 - d. belief in the messengers, upon them be blessings and peace;
 - e. belief in the Last Day;
 - f. and belief in pre-destiny, its good and bad, being from Allah Most High.
3. Perfection (*iḥsān*), which is the highest degree of excellence in worship: it is that you worship Allah as if you see Him, yet if you do not see Him, then realise that He sees you.

1.1 Its obligation

The prayer is obligatory upon anyone who is:

1. Muslim;
2. pubescent;
3. and sane.

A child is enjoined to perform it so that he may become accustomed to it from a young age, just as he is enjoined with every act of virtue and forbidden from every vile act and vice, because of his ~~own~~ words, 'Command your children to pray when they are seven years of age and strike them¹⁰ for missing it

¹⁰ That is, out of compassion, with the hand and not with a stick, and no more than three strikes. Al-Ṭaḥṭāwī, Aḥmad. *Hāshiyah al-Ṭaḥṭāwī 'alā Marāqī al-falāḥ*. 3rd edn. offset of al-Bulāq; Beirut: Dār al-Imān, 1318/1897 (henceforth Al-Ṭaḥṭāwī), 93.

when they are ten years of age, and separate them in their beds.’¹¹

¹¹ ‘He said in *al-Ḥaṣar wa al-ibāḥah* from *al-Durr*, “When a child, boy or a girl, reaches ten years of age, it becomes necessary to separate them from a sister [in the case of a boy], mother and father in the same bed because of his words ﷺ, ‘Separate them in their beds when they are ten’; maybe what is meant is separating them from being naked under the same cover. As for sleeping besides one another with each covering his *‘awrah* with his own covering, even though they may be sharing the same bed covering, then there is no prohibition.” *Al-Ṭaḥṭāwī*, 93.

CHAPTER TWO

Validity, conditions and integrals of the prayer



2.0 The conditions (*shurūṭ*) compulsory for the validity of the prayer and for it to remain valid¹²

1. Purification from the greater ritual impurity (*janābah*,¹³ menses and postnatal bleeding).
2. Purification from the lesser ritual impurity.
3. Purification from physical impurities.
4. Covering one's nakedness (*'awrah*).
5. Facing the qiblah.
6. The commencement of the prayer time.¹⁴
7. The intention [to perform the prayer] before commencing the prayer.
8. The initial invocation for the commencement (*taḥrīmah*) of the prayer.

¹² All these conditions are elucidated from section 2.2.16 onwards.

¹³ Also referred to as *al-ḥadath al-akbar* (the greater ritual impurity). See section 2.2.1 and the sections following it for its definition and what causes it.

¹⁴ In addition, it is obligatory for one to be certain that the prayer time has commenced. In contrast, one's prayer is invalid if one prays with doubt about its commencement. *Al-Taḥṭāwī*, 117.

Whoever omits any of the above-mentioned conditions before the prayer or after its commencement, then his prayer is invalid and it is obligatory upon him to repeat it again.

2.1 The integrals (*arkān*) upon which the prayer is established

1. Standing.¹⁵
2. Recitation of the Qur'an.
3. Bowing.
4. Prostrating.
5. The final sitting for the duration it takes to read the *tashahhud*.

Whoever omits any one of these integrals, whether deliberately or forgetfully, without a valid reason,¹⁶ then his prayer is invalid and it is obligatory upon him to repeat it.

2.2 Clarifications on the conditions for the prayer to be valid

2.2.1 Purification from greater ritual impurity (*al-ḥadath al-akbar*)

This is fulfilled by the purificatory bath (*ghusl*), which has three obligatory elements:

1. rinsing one's mouth;¹⁷
2. rinsing one's nose;¹⁸

¹⁵ This is in *farḍ*, *wājib* and the sunnah of fajr prayers, not in other sunnah and *nafl* prayers. See section 2.3 for more detail.

¹⁶ A valid reason includes being unable to stand due to injury, feeling light-headed or disability.

¹⁷ It is sunnah for one to rinse the mouth rigorously (*mubālaghah*) so that water reaches the top of the throat, unless one is fasting, in which case it is disliked, as it exposes his fast to becoming nullified.

¹⁸ This is by washing it up to the soft part of the nose, though washing it rigorously

3. and washing one's entire body with water.

It is sunnah for it to be performed in the following manner:

1. taking off one's clothing;
2. beginning with the *tasmiyah*;¹⁹
3. intention;
4. washing one's hands to the wrists;
5. removal of any physical impurity on one's body;
6. washing one's private area;
7. performing ablution as it is normally performed for prayer;
8. and washing one's entire body: one begins by pouring water over one's head, followed by the right shoulder, followed by the left shoulder and then the rest of the body thrice, starting with the right side before the left and using one's hands²⁰ as one washes the body.

Note: one does not recite any supplications during the bath with the tongue if the private area is exposed.

2.2.2 Factors that obligate the purificatory bath

The purificatory bath becomes obligatory by one of four things:

1. the emission of seminal fluid to one's outer body due to sexual desire;²¹

(*mubālaghah*) to the hard part of the nose is a sunnah in of itself for the one not fasting. Al-Ṭaḥṭāwī, 39.

19 The invocation 'In the name of Allah, the All-Merciful, the Compassionate' (*Bismillāhi r-raḥmāni r-raḥīm*).

20 In other words, one passes the hands over the body as one washes the limbs.

21 This is the case even without intercourse.

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2. intercourse through one of the two orifices of a living human being,²² even without ejaculation;²³
3. finding fluid [on one's body or clothing] that one believes to be seminal fluid after waking up from sleep, unconsciousness or intoxication, even if one does not remember having a wet dream;
4. and after purity (*tuhr*) from menses or postnatal bleeding [i.e. when they stop].

2.2.3 Wet dream

It can be confined to three scenarios:

1. one finds oneself having intercourse, and then upon waking up from sleep one finds seminal fluid;
2. one does not see anything erotic during sleep, but then wakes up to find seminal fluid;
3. or one sees oneself having intercourse and then wakes up and does not find any seminal fluid.

In the first two scenarios, one is ritually impure (*junub*), so it is obligatory to have a purificatory bath, as opposed to the third scenario. [Regarding the second scenario,] the Messenger of Allah ﷺ was asked about a man who finds wetness, yet does not remember having a wet dream, and he replied, 'He has a bath (*ghusl*).'

22 Anal intercourse is unlawful by the consensus of the scholars and considered an enormity by some scholars as the Prophet ﷺ has cursed the one who commits it, as in the hadith narrated by Ibn Mājah and Aḥmad, 'Allah will not look at man who has intercourse with his wife through the anus,' and the hadith narrated by Abū Dāwūd, 'Accursed is the one who approaches his wife through her anus.'

23 The obligation to bathe occurs even if just the head of the male organ penetrates the vagina.

The purificatory bath is sunnah for:

1. the Friday prayer;
2. the two Eid prayers;
3. the *iḥrām* for hajj and umrah;
4. and after *zawāl*²⁴ for the pilgrims in 'Arafah.²⁵

A purificatory bath is not required because of the emission of pre-seminal fluid (*madhy*)—a thin white fluid that is emitted when one is aroused and not during the climax, nor [is it emitted] by way of effusion and nor does one sense its emission. It is more common amongst women than men—or *wady*, which is a thick white odourless turbid fluid, which follows after urination, but may occasionally precede it.

2.2.4 Purification from lesser ritual impurity (*al-ḥadath al-asghar*)

It is fulfilled through ablution, which has four obligatory elements:

1. washing the face once;²⁶

²⁴ This signifies the commencement of the time for the noon prayer.

²⁵ This is on the Day of 'Arafah on the ninth of Dhū al-Hijjah for pilgrims that perform the integral of hajj, namely, the standing in 'Arafah. A ritual bath is further recommended for the following:

- someone regaining consciousness after fainting or intoxication;
- attending a gathering of people;
- someone repenting from a sin;
- someone arriving from a journey;
- for entering Mecca;
- for the performance of the *ṭawāf al-ziyārah* [the obligatory *ṭawāf* during hajj];
- and for entering the city of the Prophet ﷺ. 'Ābidīn, 'Alā' al-Dīn. *al-Hadiyyah al-'Alā'iyyah*. 6th edn. Damascus: Maktabah al-Imām al-Awzā'ī, 1426/2005 (henceforth 'Ābidīn), 31.

²⁶ The vertical boundary of the face is from what is normally the tip of the forehead to just below the chin and the horizontal boundary, which includes the area between the earlobes. Whoever has a dense beard that conceals the skin needs only to wash the surface of the beard; as opposed to someone who has a sparse beard that does not conceal the skin, in which case he must wash the visible skin underneath it. Al-Ṭaḥṭāwī, 32.

2. washing the hands up to and including the elbows once;
3. wiping a quarter of the head;²⁷
4. and washing the feet up to and including the ankles.²⁸

It is sunnah for it to be performed in the following manner:

1. one recites the invocation for taking refuge [in Allah from Satan] (*ta'awwudh*) and begins in the name of Allah (*tasmiyah*),²⁹ and then one intends the ablution for prayer, for example;
2. one rinses one's mouth thrice and brushes the teeth with a tooth-stick (*siwāk*);³⁰
3. one rinses one's nose thrice;
4. one washes one's face thrice;
5. one washes one's hands up to and including one's elbows thrice, beginning with the right arm;
6. one wipes one's entire head and ears;
7. one wipes one's nape, excluding the throat;
8. and one washes one's feet up to and including the ankles thrice, beginning with the right foot, using one's left small finger to comb (*takhlīl*) in between one's toes.

27 The head is defined as that which is above the ears. Ibid. 33.

28 Moreover, the conditions for its validity are that one washes the limbs completely without leaving even a speck unwashed, removing anything that prevents water reaching the skin and that nothing which nullifies the ablution (such as bleeding) is emitted during the act of purification. Ibid. 34.

29 These are in section 2.2.5.1.

30 If one is unable to use the tooth-stick or it is unavailable, then one may use a toothbrush or one's thumb and index finger to brush the teeth horizontally, beginning by brushing the top right teeth, followed by the bottom right teeth with the thumb and then brushing the top left teeth and then finally the bottom left teeth with the index finger. Ibid. 38.

Whilst performing ablution, one should take care to pass one's hand over the limbs as they are washed and that one uninterruptedly washes them. The ablution should be done in this order, as it is a sunnah.³¹

2.2.5 Supplications for ablution³²

2.2.5.1 WHEN WASHING ONE'S HANDS UP TO THE WRISTS

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، بِسْمِ اللَّهِ
الْعَظِيمِ ، وَالْحَمْدُ لِلَّهِ عَلَى دِينِ الْإِسْلَامِ ، وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ
طَهُورًا وَالْإِسْلَامَ نُورًا.

31 There are certain other actions which are considered to be part of the etiquette of ablution, and these are the following:

- wiping the back of the neck, not the throat;
- facing the qiblah during its performance;
- inserting one's little finger in one's ear canals [when wiping the ears after having wiped the head];
- performing it before the commencement of the prayer time for someone who is not *ma'dhūr* (see 2.2.14 for its definition);
- not using too little water (such that it becomes close to wiping);
- that one's intention accompanies all of the actions;
- performing the ablution in a clean place;
- guarding one's clothing from splashes of used water;
- not seeking assistance from anyone else in washing and wiping; as for pouring water or asking someone to extract and bring water, then there is absolutely no offence therein, even if it is by his request;
- that one drinks the remainder of the ablution water standing and facing the qiblah, as one does when drinking zamzam water;
- passing the left-hand over the feet when washing them;
- and wetting the limbs that are washed during ablution at the beginning of the ablution with water in winter, similar to oiling them. 'Ābidīn, 27.

32 'Ibn Amīr al-Ḥājj said, "Our shaykh the ḥāfiẓ of his age Shihāb al-Dīn ibn Ḥajar al-ʿAsqalānī was asked about the hadiths which were mentioned in the *Muqaddimah* of Abū Layth on the supplications for the limbs, and so he replied that these are weak; however, the scholars are lenient in mentioning weak hadiths and acting upon them in meritorious superogatory acts (*al-faḍā'il*). In fact, none of them are established from the Messenger of Allah ﷺ: neither in word, nor in deed." None of their chains of transmission are void of someone suspected of forgery, and so it is better to ascribe these to the righteous early Muslim community (*salaf al-ṣāliḥ*) than to the Messenger of Allah ﷺ. Al-Ṭaḥṭāwī, 42.

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A'ūdhu billāhi mina sh-shayṭāni r-rajīm, bismillāhi r-raḥmāni r-raḥīm, bismillāhi l-'aẓīm, wa l-ḥamdu lillāhi 'alā dīni l-Islām, wa l-ḥamdu lillāhi l-ladhi ja'ala l-mā'a ṭahūran wa l-Islāma nūrā.

I take refuge in Allah from the accursed Satan. In the name of Allah, the All-Merciful, the Compassionate. In the name of Allah, the Great. All praise is due to Allah for the religion of Islam, and all praise is due to Allah who has made water a purifying agent and Islam a light.

2.2.5.2 WHEN RINSING ONE'S MOUTH

بِسْمِ اللَّهِ ، اَللّٰهُمَّ اَعِنِّيْ عَلَى تِلَاوَةِ الْقُرْآنِ ، وَ اَعِنِّيْ عَلَى ذِكْرِكَ وَ
شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ . اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا
مُحَمَّدٍ .

Bismillāhi, Allāhumma a'innī 'alā tilāwati l-Qur'ān, wa a'innī 'alā dhikrika wa shukrika wa ḥusni 'ibādatik. Allāhumma ṣallī 'alā sayyidinā Muḥammad.

In the name of Allah. O Allah, assist me in reciting the Qur'an, and assist me in remembering You, thanking You and worshipping You well. O Allah, bless our master Muhammad.

2.2.5.3 WHEN RINSING ONE'S NOSE

بِسْمِ اللَّهِ ، اَللّٰهُمَّ اَرِحْنِيْ رَائِحَةَ الْجَنَّةِ ، وَ لَا تُرِخْنِيْ رَائِحَةَ النَّارِ . اَللّٰهُمَّ
صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ .

Bismillāhi, Allāhumma ariḥnī rā'iḥata l-jannati, wa lā turiḥnī rā'iḥata n-nār. Allāhumma ṣallī 'alā sayyidinā Muḥammad.

In the name of Allah. O Allah, let me smell the fragrance of Paradise, and do not let me smell the stench of the Hellfire. O Allah, bless our master Muhammad.

2.2.5.4 WHEN WASHING ONE'S FACE

بِسْمِ اللَّهِ ، اَللّٰهُمَّ بَيِّضْ وَجْهِيْ يَوْمَ تَبْيَضُّ الْوُجُوهُ ، وَ تَسْوَدُّ الْوُجُوهُ .
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ .

Bismillāhi, Allāhumma bayyid wajhī yawma tabyaḍḍu l-wujūhu, wa taswaddu l-wujūh. Allāhumma ṣalli 'alā sayyidinā Muḥammad.

In the name of Allah. O Allah, make my face white on the day when some faces are white and others black. O Allah, bless our master Muhammad.

2.2.5.5 WHEN WASHING ONE'S RIGHT HAND AND ARM

بِسْمِ اللَّهِ ، اَللّٰهُمَّ اَعْطِنِيْ كِتَابِيْ بِيَمِيْنِيْ وَ حَاسِبْنِيْ حِسَابًا يَسِيْرًا . اَللّٰهُمَّ
صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ .

Bismillāhi, Allāhumma a'ṭinī kitābī bi-yamīnī wa ḥāsibnī ḥisāban yasīrā. Allāhumma ṣalli 'alā sayyidinā Muḥammad.

In the name of Allah. O Allah, give me my book [of deeds] in my right hand and be lenient in taking me to account.³³ O Allah, bless our master Muhammad.

2.2.5.6 WHEN WASHING ONE'S LEFT HAND AND ARM

بِسْمِ اللَّهِ ، اَللّٰهُمَّ لَا تُعْطِنِيْ كِتَابِيْ بِشِمَالِيْ ، وَلَا مِنْ وَّرَآءِ ظَهْرِيْ .
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ .

Bismillāhi, Allāhumma lā tu'ṭinī kitābī bi-shimālī wa lā min warā'i zahri. Allāhumma ṣalli 'alā sayyidinā Muḥammad.

In the name of Allah. O Allah, do not give me my book [of deeds]

³³ The obedient believers will take their book of deeds in their right hand, as opposed to the unbelievers who will take it with their left. See the Qur'an, 'As for the one given his book in his right hand...' (69:19).

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in my left hand nor behind my back. O Allah, bless our master Muhammad.

2.2.5.7 WHEN WIPING ONE'S HEAD

بِسْمِ اللَّهِ ، اللَّهُمَّ أَظْلِنِي تَحْتَ ظِلِّ عَرْشِكَ ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ . اللَّهُمَّ
صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ .

Bismillāhi, Allāhumma aẓillanī taḥta ẓilli 'arshika, yawma lāẓilla illāẓilluk. Allāhumma ṣalli 'alā sayyidinā Muḥammad.

In the name of Allah. O Allah, protect me under the shade of Your throne on the day in which there is no shade except Your shade. O Allah, bless our master Muhammad.

2.2.5.8 WHEN WIPING ONE'S EARS

بِسْمِ اللَّهِ ، اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ وَ يَتَّبِعُونَ
أَحْسَنَهُ . اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ .

Bismillāhi, Allāhumma j-'alnī mina l-ladhīna yastami 'ūna l-qawla wa yattabi 'ūna aḥsanah. Allāhumma ṣalli 'alā sayyidinā Muḥammad.

In the name of Allah. O Allah, make me amongst those who listen to what is said and follow the best thereof. O Allah, bless our master Muhammad.

2.2.5.9 WHEN WASHING ONE'S RIGHT FOOT

بِسْمِ اللَّهِ ، اللَّهُمَّ ثَبِّتْ قَدَمِي عَلَى الصِّرَاطِ ، يَوْمَ تَزِلُّ الْأَقْدَامُ . اللَّهُمَّ
صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ .

Bismillāhi, Allāhumma thabbit qadamī 'ala ṣ-ṣirāṭi, yawma tazillu l-aqdām. Allāhumma ṣalli 'alā sayyidinā Muḥammad.

In the name of Allah. O Allah, make my foot firm on the bridge on

the day when feet shall slip.³⁴ O Allah, bless our master Muhammad.

2.2.5.10 WHEN WASHING ONE'S LEFT FOOT

بِسْمِ اللَّهِ ، اَللّٰهُمَّ اجْعَلْ ذَنْبِيْ مَغْفُوْرًا ، وَ سَعِيْيَ مَشْكُوْرًا ، وَ تِجَارَتِيْ
لَنْ تَبُوْرَ . اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ .

*Bismillāhi, Allāhumma j- 'al dhanbī maghfūran, wa sa 'yī mashkūran,
wa tijāratī lan tabūr. Allāhumma ṣallī 'alā sayyidinā Muḥammad.*

In the name of Allah. O Allah, forgive my sin, reward my endeavour
and make my trade successful. O Allah, bless our master Muhammad.

Then one says:

رَبِّ اغْفِرْ ذَنْبِيْ ، وَ اَوْسِعْ لِيْ فِيْ دَارِيْ ، وَ بَارِكْ لِيْ فِيْ رِزْقِيْ ، اَشْهَدُ
اَنْ لَا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ، وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ
رَسُوْلُهُ . اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَابِيْنَ ، وَ اجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ ، وَ
اجْعَلْنِيْ مِنْ عِبَادِكَ الصّٰلِحِيْنَ الَّذِيْنَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ .

*Rabbigh-firli dhanbī wa awsi ' li dārī wa bārik li fī rizqī. Ashhadu
allā ilāha illallāhu waḥdahu lā sharika lahu wa ashadu anna
Muḥammadan 'abduhu wa rasūluh. Allāhumma j- 'alni mina
t-tawwābīna wa j- 'alni mina l-mutaṭahhirīna wa j- 'alni min 'ibādika
ṣ-ṣāliḥīna l-ladhīna lā khawfun 'alayhim wa lā hum yaḥzanūn.*

My Lord, forgive my sins, make my abode expansive and grant me
blessings in my provision. I testify that there is no god except Allah,

³⁴ "The *sirāt* is a bridge stretched across the Hellfire, finer than a hair and sharper than a sword; the people destined for Paradise will pass over it, whilst the feet of the people of the Fire shall slip off it. Imam Ghazālī said in *al-Iḥyā'*, "Whoever was upright upon the straight path in this world shall pass easily on the path of the Afterlife and be saved, while whoever strayed from the straight path in this world and weighed down his back with sins and disobeyed [Allah] shall stumble with the first step on the bridge and fall." 'Abidin, Aḥmad ibn 'Abd al-Ghanī. *Minaḥ dhī al-jalāl fī iṣlāḥ 'ilm al-ḥāl* [Gifts of the Possessor of Majesty in reforming one's current state]. 1st edn. Damascus: Dār al-Bashā'ir, 1419/1999 (henceforth *Minaḥ*), 74.

alone without a partner, and I testify that Muhammad is His servant and Messenger. O Allah, make me amongst the oft-repentant, and make me of those who purify themselves, and make me from Your righteous slaves who are not feared for and nor shall they grieve.

Thereafter, recite once or thrice the chapter:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ...

‘Verily, We have revealed it on the Night of Divine Decree (*Qadr*)...’
[Qur’an 97]

2.2.6 Water with which ablution is valid

Ablution is valid with rainwater or any water that springs forth from the earth as long as nothing happens to it that changes its ruling. Consequently, water is of various types:

1. purifying water with which one can perform ablution without any dislike: it is the type of water mentioned above;
2. purifying water with which one can perform ablution, though is disliked in the presence of other water [that is not legally disliked]: it is a small quantity of water (the surface area of which is less than ten arm’s length by ten,³⁵ and it is not flowing) from which a cat has drunk or any bird of prey (any bird that hunts with its talons) or free range chicken (that eats faeces and impurities);
3. water that is pure in itself, but with which it is invalid to perform ablution: this is used water,³⁶ water extracted from vegetables and fruits, rosewater, flower water and water from chickpeas and broad beans and so forth. This type of water is pure, and it is valid to cleanse impurities with it, but it is not

³⁵ This is approximately 5 cubic metres. Depth is not taken into consideration.

³⁶ In other words, it has been used for the removal of ritual impurity either by ablution or ritual bathing.

valid for ablution or ritual bathing;

4. water that is pure in itself, but over which there is disagreement amongst the scholars whether ablution and ritual bathing is valid with it or not: this is a small quantity of water from which a donkey or a mule—whose mother is a donkey—has drunk; but if one only finds such water, then one performs ablution with it and thereafter performs a dry ablution (*tayyamum*) and prays;
5. and impure water: it is a small quantity of water in which an impurity has fallen or from which a dog, a pig or any predatory animal like a wolf and the like has drunk.
 - Running water is defined as that which can carry away a straw in its tide.
 - It is valid to perform ablution with turbid water as long it has not lost its viscosity and ability to flow.
 - A cat or a chicken is subject to three rulings:
 1. if it is where one is sitting and drinks from the water, then its mouth is considered pure;
 2. if it came from outside the place where one is sitting and it is not known where it had been, then its mouth is considered slightly disliked (*makrūh tanzīh*);
 3. and if it ate some impurity and drank immediately after, then its mouth is considered impure.

2.2.7 Factors that nullify one's ablution (nawāqid al-wuḍū')

1. Anything that emerges from the two orifices, even if it is a worm or a stone.
2. The emission of blood or pus from any limb of the body if it exceeds its place of emission, even slightly.
3. Vomiting a mouthful.

4. The emission of blood with the saliva if it changes the colour of the saliva to red.
5. Sleeping without one's buttocks firmly seated on the ground.³⁷
6. Loud laughter that is audible to others³⁸ from someone who is praying and is pubescent, in a prayer comprising bowing and prostrating.

2.2.8 Things unlawful (*ḥarām*) for someone who is in a state of lesser ritual impurity and someone in a state of greater ritual impurity

Three things are unlawful for someone in a state of lesser ritual impurity:

1. the prayer, even a part of it, such as the prostration for recitation (*sajdah al-tilāwah*);³⁹
2. touching the *muṣḥaf*;⁴⁰
3. and circumambulating (*ṭawāf*) the Kaaba.⁴¹

Five things are unlawful for someone in a state of greater ritual impurity:

1. the [three] things that are unlawful for someone who has not

37 Such as reclining or lying down on one's back or side.

38 Whether to someone next to one in prayer or far away. Al-Ṭaḥṭāwī, 50.

39 See section 6.2 for more detail on *sajdah al-tilāwah*.

40 Similarly, it is unlawful to touch a translation of the Qur'an: 'By consensus, it is unlawful [i.e. to touch the Qur'an], even if it is written in Persian [which here means any language other than the Arabic]...As for touching other than the *muṣḥaf*, then it is only unlawful to touch the written script and not the blank margins, while all is unlawful to touch from the *muṣḥaf*. Al-Ṭaḥṭāwī, 77.

41 However, *ṭawāf*, unlike prayer, is valid, but one needs to atone if performed in a state of ritual impurity by offering a sacrifice of an animal, which varies according to the type of ritual impurity and the *ṭawāf* performed in that state.

- performed ablution;
- 2. reciting the Qur'an;⁴²
- 3. and entering a mosque.

2.2.9 Dry ablution (*tayammum*)

The dry ablution is a substitute for wet ablution and the purificatory bath (that is required from the greater ritual impurity) with certain conditions, such as:

1. one being remote from water by the distance of half an hour or more [if walking]; or fearing harm by using water, such as illness and the like;
2. fear for oneself or one's property from a predatory animal or an enemy, who happens to be at the water;
3. a woman's fear from a profligate man if she was to go towards the water;
4. or needing it for drinking, preparing dough and cooking [not curry].⁴³

2.2.9.1 HOW TO PERFORM IT

1. One recites the *ta'awwudh* and the *tasmiyah*; then one intends (because the intention is a condition for the validity of dry

⁴² Even if it is less than a full verse if it is recited with the intention of recitation of the Qur'an; thus if one was to recite the Fātiḥah [or the last three chapters of the Qur'an with the intention of protection], or other verses that bear the meaning of supplication, and one did not intend the recitation of the Qur'an, then that is permissible. 'Ābidīn, 44.

⁴³ Further reasons include: fear of deterioration in illness or recovery, such as someone with fever or suffering diarrhoea, extreme cold climate whereby one fears loss of limb or illness, fear of missing the *janāzah* or Eid prayer if one went off to perform ablution. Al-Ṭaḥṭāwī, 62. As for fear of missing the normal daily prescribed prayer if one had to perform ablution or *ghusl*, then it is not a valid reason to perform *tayammum*. 'However, al-Ḥalabī said, "It is more prudent to perform *tayammum* and pray with it and then later repeat it [i.e. the prayer after performing ablution or *ghusl*]." Al-Ṭaḥṭāwī, 64.

ablution, as opposed to wet ablution and the purificatory bath) with his words, 'I have intended the dry ablution for the prayer to become permissible for me to perform (*istibāḥah*).'

2. One strikes both hands on a pure earthly substance and then wipes with them one's face.⁴⁴
3. One strikes a second time and wipes with them one's hands up to [and including] the elbows.
4. One takes care to completely wipe the limb during the wiping; one would therefore need to remove a ring and interlock between the fingers (*takhlīl*).

The dry ablution for the greater ritual impurity is performed in exactly the same manner as the dry ablution that is a substitute for ablution.

The dry ablution is performed with any pure earthly substance, such as stone, soil, sand and the like—on the condition that it does not burn to ashes or melt if burnt; as for wood, metals and marble, then it is not valid with them due to the lack of the two aforementioned conditions.

Whoever has performed dry ablution may thereby pray any obligatory and voluntary prayer one wishes, whether within the time of the obligatory prayer or after it, because of his words ﷺ, 'The soil is a purification for the Muslim, even up to ten years, as long as he does not find water.'⁴⁵ One may also lead in prayer someone who performed wet ablution.

The dry ablution is nullified by anything that nullifies wet ablution, in addition to the availability of and the ability to use water which is sufficient [for washing the required limbs].

⁴⁴ These substances include, soil, sand, lime, antimony, sulphur, concrete and all types of stones. Al-Ṭaḥṭāwī, 64.

⁴⁵ Narrated by Abū Dāwūd, al-Tirmidhī and al-Nasā'ī.

2.2.10 Doubts about purification

1. If someone is certain of having performed ablution but later has doubts, then he is considered to have performed ablution.
2. If one is certain of having been in a state of ritual impurity, but later has doubts about whether one performed ablution or not, then one is considered to have not performed ablution. For example, I performed ablution and then prayed the noon prayer (*ẓuhr*); later, when the time for the late-noon prayer (*‘aṣr*) arrives, I say to myself, ‘Am I in a state of ritual impurity or have I performed ablution?’ You are thus considered to have performed ablution and may pray *‘aṣr*. Alternatively, if you were in a state of ritual impurity and approached the water with the intention of performing ablution but then became preoccupied with something else, such as a conversation with a friend, and then, when you were free, you thought to yourself, ‘Did I perform ablution when I went to the water or am I still in a state of ritual impurity?’; in this case you are considered to be in a state of ritual impurity; thus if you intend to pray, you must perform ablution.
3. If one has a doubt about a part of one’s ablution, and that happened to occur during one’s ablution and it was the first time that it has happened to one, then one washes that doubtful part only; but if the doubt frequently occurs [i.e. more than once], then one ignores it.
4. As for doubt after performing the ablution, then one ignores it as long as one is not certain of not having washed the limb.

2.2.11 Wiping over khuffs (*mash‘alā al-khuffayn*)

1. *Khuff* is derived from the word *khiffah* [lightness], and it is that which one wears over one’s feet—whether it is made from leather, broadcloth (*jūkh*) or a cloth—with the following conditions:

- a. that the *khuffs* cover the ankles;
 - b. that none of them have holes the size of the three smallest toes;
 - c. they latch on to the feet by themselves without being tied [i.e. by a string, for instance];⁴⁶
 - d. they prevent water penetrating, so they do not allow water to be absorbed when wiping over them;
 - e. and wearing the *khuffs* after ablution.
2. A resident may wipe over his *khuffs* up to twenty-four hours and a traveller, up to seventy-two hours.
 3. The duration for wiping for a resident and a traveller begins from the time of ritual impurity; in other words, from the time of the nullification of the ablution after he wore the *khuffs*.⁴⁷
 4. The obligatory amount that is to be wiped is the area of the three smallest fingers of one's hand. Its sunnah manner of performance is that one stretches the wet fingers over the upper part of the foot, with the fingers spread, from the tips of the toes to the shin.

2.2.11.1 FACTORS THAT NULLIFY THE WIPING OF THE KHUFFS

1. Anything that nullifies the ablution.
2. The emergence of one's foot, or the majority of it, from the *khuff*.
3. The majority of one of the two feet becoming wet with water.

⁴⁶ This rules out the validity of wiping over common socks, as opposed to seal-skin socks.

⁴⁷ In other words, the time does not start counting from the moment they were worn. For example, one wore the socks at midday after performing the ablution and then at two o'clock, one's ablution was nullified; in this case, the 24 hour duration for wiping over the *khuffs* begins at two o'clock.

4. The duration for wiping expiring.

Upon the occurrence of any one of the factors that nullify wiping, if one had performed ablution, then one only needs to wash the feet and wear the *khuffs*; otherwise, one repeats the ablution.

2.2.12 Splints and casts (*al-jabirah*)

If a limb is injured or broken and one has tied it with a splint or cast, and by undoing it, washing the limb (even with warm water), and likewise wiping it, will harm it, then one suffices oneself with wiping more than half of the splint or cast with water; and it is not bound by a time duration, but rather one continues to wipe over it until it is healed. As for that which appears of the body in between the cast or splint: if there is harm in washing it, then one simply wipes it as one wipes the cast or splint.

2.2.13 Menses, postnatal and irregular bleeding

2.2.13.1 MENSES (*ḤAYḌ*)

1. It is defined as blood that is emitted from the womb of a pubescent female human being who is nine years of age or more, not having a medical disorder that results in the emission of blood, nor is she pregnant, because Allah Most High has ordained as customary that the mouth of the womb is closed because of pregnancy; and that she has not reached the age of menopause—which is fifty-five years.
2. The minimum duration for menses is three days, and the maximum is ten days.⁴⁸
3. It lifts the obligation to pray, such that it is invalid during it, and nor is it made up after purification from it.

⁴⁸ Any bleeding that is less than 3 days or more than 10 days is irregular bleeding that does not preclude a woman from fasting and praying.

4. Fasting is unlawful and invalid during it, but is made up after purification from it.

2.2.13.2 POSTNATAL BLEEDING (*NIFĀS*)

It is defined as blood that is emitted immediately after the emergence of the child.⁴⁹ The maximum duration for postnatal bleeding is forty days, and there is no limit for its minimum duration; thus whenever her bleeding stops after childbirth, even for a moment, she is considered legally pure and therefore has a purificatory bath and resumes praying and fasting.

2.2.13.2.1 What is unlawful for a woman during her menses or postnatal bleeding

Seven things are unlawful for a woman during menses and postnatal bleeding:

1. the three things which are unlawful for someone who has not performed ablution (praying, touching the *muṣḥaf* and circumambulating the Kaaba);
2. reciting the Qur'an;
3. entering a mosque;
4. fasting;
5. and sexual intercourse.⁵⁰

2.2.13.3 IRREGULAR BLEEDING (*ISTIḤĀDAH*)

It is defined as bleeding that lasts for less than three days or more

⁴⁹ Meaning most of the child: so if it emerges head first, then its chest is considered; but if it emerges feet first, then its navel is considered. Al-Taḥṭāwī, 75.

⁵⁰ Similarly, it is unlawful for a husband to touch her between the navel and the knee without a thick barrier. Al-Taḥṭāwī, 78.

than ten days during menses, or more than forty days during postnatal bleeding, or more than the regular cycle, provided it exceeds the maximum duration of menses or the maximum duration of postnatal bleeding.⁵¹ The ruling pertaining to a woman with irregular bleeding is like that of someone who is legally exempt (*ma'dhūr*), and its explanation is below.

2.2.14 Someone who is legally exempt (*ma'dhūr*)

Legal exemption (*'udhr*) is brought about by ritual impurity (*ḥadath*) that nullifies the ablution and lasts a complete prayer time.

1. Whoever is subjected to a chronic nosebleed, incontinence, chronic wind, irregular bleeding [in the case of a woman] and is unable to suppress that by tying or filling,⁵² then he or she is considered legally excused.
2. Someone legally excused performs ablution for every prayer time and may perform obligatory and supererogatory prayers with this ablution within that prayer time as long as no nullifying factor other than the legitimate excuse occurs, whereby it is nullified just as it is nullified by the expiry of the prayer time.
3. Whenever one who is legally exempt changes one's clothing and they become defiled, one may pray wearing it; and one is not legally responsible for changing it due to the hardship therein.

51 If a woman's regular cycle is 5 days, for instance, then if in the following month it lasts for 7 days, then the cycle is considered to have changed to 7 days. If, however, her regular cycle is 5 days and in the following month the bleeding lasts for 12 days, then her cycle remains as 5 days and the bleeding in the additional 7 days is regarded as irregular bleeding as it continued beyond the maximum duration for menses, which is 10 days. Therefore, when her bleeding continues beyond 10 days, she starts to pray and fast, and she would additionally make up the prayers missed from day 6 to 10.

52 In this case, a woman could use pads or some cotton to prevent the emission of discharge from the vaginal passage.

4. If the legal excuse is established by it continuing throughout a complete prayer time (from noon prayer till the late-noon prayer, for instance), then it is no longer conditional thereafter for it to continue;⁵³ rather, it is sufficient for it to occur even once during the following prayer time. One remains legally excused as long as the excuse does not cease for a complete prayer time, whereby one's ruling becomes that of those sound and healthy.

2.2.15 The two types of physical impurities (*najāsāt*) whose removal is necessary for the validity of one's prayer

1. Heavy (*ghalīẓah*): such as urine and faeces of a human or any animal whose flesh is unlawful for consumption, blood, pus (the white fluid that comes out of wounds) and wine:
 - a. the excusable amount of such liquid filth is the surface area of the inside palm or less;
 - b. and the excusable amount of such solid filth is the weight of one dirham or less.⁵⁴
2. Light (*khafīfah*): such as the urine and excrement of any animal whose flesh is lawful for consumption, and likewise alcohols [other than wine].⁵⁵ The excusable amount of these

⁵³ In other words, it does not have to continue throughout a following prayer time in order to maintain the status of legal exemption.

⁵⁴ A dirham is approximately 3.5g in weight.

⁵⁵ Shaykh 'Abd al-Fattāh Abū Ghudda, may Allah have mercy on him, mentions in his footnotes to the Ḥanafī legal text *Fatḥ bāb- al-'ināyah*, 'Al-'Allāmah al-Ḥiṣnī said in *Durr al-Mukhtār*, "Regarding intoxicating beverages other than wine there are three narrations [in the Ḥanafī school]: (1) that their impurity is heavy; (2) that it is light; and (3) that they are pure. The author of the legal text *al-Baḥr* preferred the opinion that it is heavy, whereas the author of the legal text *al-Nahr* preferred the opinion that it is light." So according to the narration that it is light, a stain of less than a quarter of the garment or the body is exempt. Al-'Allāmah Aḥmad al-Zarqā', the shaykh of our shaykhs in Aleppo, considered the narration of it being pure as reliable and therefore would issue the fatwa according to it. Moreover, our shaykh al-'Allāmah al-Muḥaqqiq al-Kawtharī, may Allah Most High have mercy on him, would say, "Intoxicants other than wine—such as alcohol—are permissible

light impurities is that which is less than a quarter of a garment or the body.⁵⁶

2.2.15.1 REMOVAL OF PHYSICAL IMPURITIES (TATHĪR AL-NAJĀSAH)

Physical impurities are removed by water, even if it is used,⁵⁷ and likewise with any pure cleansing liquid, such as rosewater.⁵⁸ Whenever the physical impurity is removed, the garment becomes pure. Thus the remainder of any of its trace, such as colour or smell whose complete removal is difficult, is of no harm; we are not responsible for removing it by warming the water and using soap.

It also becomes pure by:

1. chemical transformation (*istihālah*), such as excrement turning into soil, dung into ashes or sand, wine into vinegar and impure oil into soap;
2. tanning (*dibāghah*), which purifies the hide of a dead animal, even if legally speaking so (*ḥukmī*), such as putting soil over it or applying salt to it and then spreading it out in the sun, and so whenever it becomes dry, it is pure. As for a pig, then its skin does not become pure through tanning;⁵⁹

for one to use, yet unlawful to drink." He would further mention that this is the position (*madhhab*) of Imam Abū Ḥanīfah. Clearly, there is in the fatwa of these two eminent shaykhs ease and leniency for people due to the prevalent usage of this important substance (alcohol) in many of today's everyday goods. There is no doubt that it is preferable to avoid using these, if possible, due to the difference of opinion of the scholars with regards to it being pure; and Allah Most High knows best.' Al-Qārī, Mullā' Alī. *Fatḥ bāb al-'ināyah*. 2nd edn. Beirut: Dār al-Bashā'ir al-Islāmiyyah, 258.

⁵⁶ Of the item of clothing or limb which is stained by the impurity

⁵⁷ In other words, used previously for the removal of ritual, not physical, impurity.

⁵⁸ Or any other pure filth-cleansing liquids, such as washing liquid, vinegar and fruit juices.

⁵⁹ One has to be wary of carrying or wearing anything made of pig leather whilst

3. and fire: such as a lamb skull which is smeared with blood if it was to be placed in a type of baking oven until it was fully cooked and its blood burnt, then it is pure and lawful for consumption, and likewise is the case with its hooves.

2.2.16 Nakedness, the qiblah and commencing the prayer

1. Nakedness ('*awrah*)⁶⁰ in the Sacred Law for the prayer: in relation to a man it is from the navel to just below the knee;⁶¹ as for a woman, then all of her body is '*awrah* except for her face and hands.⁶²
2. The obligation to face the qiblah is lifted from a sick person who is unable to face it due to weakness, such as illness, or someone riding and therefore unable to descend and mount the animal by himself. Similarly, someone on the outside of the city on the back of a beast⁶³ is no longer required to face the qiblah while performing a voluntary prayer (*nafl*), even without an excuse. And it is no longer required from someone performing an obligatory prayer if he has an excuse.
3. The commencement of the prayer time is a condition for the validity of the prayer; hence, it is invalid to perform it before it, nor permissible to delay it until after it, except in the case of the prayers combined in 'Arafah and Muzdalifah, where one combines:

praying, such as a wallet or belt.

⁶⁰ This refers to the region of the body that needs to be covered in and out of prayer, except between a husband and wife.

⁶¹ This is the bare minimum that needs to be covered for his prayer to be valid, but the etiquette of the prayer demands that he cover the rest of the body with presentable clothing.

⁶² A free woman's '*awrah* is all her body, even her hair that is below her head, with the exception of her face, hands and feet. However, she is prohibited from unveiling her face and raising her voice amongst men, not because they are '*awrah*, but due to fear of temptation (*fitnah*). 'Ābidin, 60.

⁶³ And likewise in a vehicle.

- a) the noon prayer with the late-noon prayer before its time in 'Arafah;
 - b) and the sunset prayer (*maghrib*) with the nightfall prayer (*'ishā'*) delayed [till nightfall] in Muzdalifah.
4. The intention to perform the prayer is a condition for the validity of one's prayer, so that an act of worship [in this case prayer] is distinguished from a mere habitual practice.
 5. The initiatory invocation (*taḥrīmah*)⁶⁴ is any formula of invocation that is purely for the sake of Allah Most High, and it is necessary for it to be with the wording *Allāhu akbar* [Allah is the greatest].

2.3 Observations and clarifications on the integrals of the prayer

1. Standing is an integral for the obligatory (*farḍ*) and necessary (*wājib*) prayers.⁶⁵
 - a. the obligatory prayers: dawn (*ṣubḥ*),⁶⁶ noon (*zuhr*), late-noon (*'aṣr*), sunset (*maghrib*) and nightfall (*'ishā'*);
 - b. the necessary prayers: *witr*, the two Eid prayers, the prayer one has vowed to perform, the make-up of an invalidated supererogatory prayer (*nafl*) and the two-cycled prayer after a *ṭawāf*.⁶⁷

Someone who is unable to stand is exempted from standing and may pray sitting; and if unable to pray sitting, one may pray by motioning with the head while sitting,⁶⁸ such that the prostration is lower than the bowing. If one

64 Literally, the prohibitive invocation. It is so called as it renders unlawful certain actions, such as eating, drinking, talking etc. that were lawful before the prayer.

65 And likewise for the sunnah of *fajr*.

66 More commonly known as *fajr*.

67 These are *wājib*, and maybe performed at anytime.

68 One may sit in any position comfortable for one, even on a chair.

is unable to so sit, even by reclining, then one may pray lying on one's back, motioning with the head.

2. The integral amount of Qur'an recital is one verse that comprises two words made up of six letters, even if only implicitly assumed to be six letters such as His Most High's words, 'He did not beget (*lam yalid*)'⁶⁹ (Qur'an 112:3). It is necessary (*wājib*) to recite the Opening Chapter (al-Fātiḥah) in its entirety, and to additionally recite [after the al-Fātiḥah] a short chapter or three short verses,⁷⁰ in the first two cycles of the obligatory prayer and in all of the cycles of a supererogatory (*nafl*) and the *witr* prayers.
3. Bowing by tilting one's head to the extent that one's hands reach one's knees. What is necessary (*wājib*) with regards to it is to remain still for the duration it takes to recite a *tasbīḥah*.⁷¹ As for reciting therein three times *Subḥāna Rabbī al-'Azīm* [Glory be to my Lord, the Great], then it is a sunnah.
4. The integral of prostration is to place one's forehead, one of the two hands, one of the two knees and one of the two feet on the floor. Its perfection⁷² is to place both hands, knees and feet together on the floor. Amongst its necessary elements is to place one's nose, in addition to one's forehead on the floor, and to remain still for the duration it takes to recite *Subḥān Allāh* [Glory be to Allah]. As for reciting therein three times *Subḥāna Rabbī al-'A'lā* [Glory be to my Most Exalted Lord], then it is a sunnah. The manner of performing the prostration shall follow.
5. The final sitting is an integral, and its minimum duration is the length of time necessary for one to be able to recite the

⁶⁹ This is hypothetically made up of six letters, as one of them, which is the *waw*, is implicitly assumed to be there.

⁷⁰ Or one verse that is equivalent to three short verses.

⁷¹ *Subḥānallāh* (Glory be to Allah).

⁷² Its perfection is for all the sunnahs and etiquette to be fulfilled.

tashahhud.⁷³

2.4 The necessary elements of the prayer (*wājibāt*)

The necessary elements of the prayer (*wājibāt*) are actions that if one were to forgetfully omit them whilst performing the prayer, it would be necessary to perform the prostration for forgetfulness (*sajdah al-sahw*). If one omits them deliberately, then the prayer is prohibitively disliked (*makrūh taḥrīmī*), though not invalid.⁷⁴

1. The words *Allāhu akbar* at the commencement of the prayer.
2. Reciting al-Fātiḥah and a short chapter with al-Fātiḥah, or three short verses or a longer verse equivalent to them in length, in the first two cycles of the obligatory prayer and in all cycles of a *nafl* and *witr* prayer.
3. The imam reciting audibly⁷⁵ in the first two cycles of the sunset, nightfall and dawn prayers, and in the Friday and the two Eid prayers. As for someone praying alone, then it is preferable for him to recite audibly in these prayers, though not necessary (*wājib*) for him.
4. To recite inaudibly⁷⁶ in the rest of the prayers [not mentioned in (3) above].
5. To remain still⁷⁷ during the bowing and the prostration, and

⁷³ The intergal is merely the sitting for the duration it takes to recite the *tashahhud*; as for the actual recitation of the *tashahhud* in it, then it is necessary (*wājib*).

⁷⁴ In which case the prostration for forgetfulness is not required, but it is instead necessary (*wājib*) for him to repeat the prayer. 'Ābidin, 124.

⁷⁵ 'The least amount for inaudibility in recitation is that one can hear one's own recitation and one or two men in the congregation close to one, and the least amount required for audibility is that one recites such that others who are not close to one, such as those in the first row, can hear one.' Ibn 'Ābidin, Muḥammad Amīn. *Ḥāshiyah ibn 'Ābidin*. 2nd edn. Beirut: *Iḥyā' al-Turāth al-'Arabī*, 1407/1987 (henceforth Ibn 'Ābidin), 1:359.

⁷⁶ This is for all, whether one is praying alone, as an imam or as a follower behind an imam.

⁷⁷ For the duration of a *tasbīḥah*, i.e. *Subḥānallāh* (Glory be to Allah).

when rising from bowing and [the sitting] in between the two prostrations.

6. The supplication (*qunūt*) of the *witr* prayer.⁷⁸
7. The first sitting.⁷⁹
8. The recitation of *tashahhud* (*al-taḥiyyāt* [the greetings]) in the first and last sittings.
9. Placing the hard part of the nose on the floor during the prostration.
10. Exiting the prayer with the wording of *al-salām* [peace] is *wājib*, while the wording 'upon you and Allah's mercy' (*'alaykum wa raḥmatullāhi*) is a *sunnah*.

Any act apart from these necessary and obligatory elements is a *sunnah* or an etiquette (*ādāb*). If a person was to omit a *sunnah* during the prayer, then his prayer is not invalidated, nor is it necessary for him to perform the prostration for forgetfulness; in fact, the prayer is merely considered to be slightly disliked (*makrūh tanzīh*).

2.5 Using a barrier (*sutrah*)

1. If one thinks that someone may pass in front of one whilst praying, then it is recommended to pray before a pillar or a *sutrah*, which is a stick whose height is at least an arm's length and the width of a finger,⁸⁰ though one slightly diverts away from it to the right or left whilst praying.
2. It is not offensive to pass in front of someone praying if one passes beyond the place of the prostration of the person praying in a large mosque (whose length is forty arm's length

78 This is in the third cycle after reciting the chapter of the Qur'an, just before the bowing. To perform it before the bowing is also necessary (*wājib*).

79 In the second cycle of *zuhr*, *'aṣr*, *maghrib* or *'ishā*.

80 If one cannot pitch a stick, then one may lay it vertically flat. 'Ābidīn, 96.

or more).

3. The *sutrah* of the imam is sufficient for the follower.⁸¹

2.6 The sunnah prayers that accompany the five obligatory daily prayers

The Messenger of Allah ﷺ said, 'There is no Muslim slave of Allah who voluntarily prays twelve cycles every day, in addition to the obligatory, except that Allah will build for him a house in Paradise.' (Narrated by al-Tirmidhī and al-Nasā'ī)

They are: four cycles before the noon prayer, two cycles after it, two cycles after the sunset prayer, two cycles after the nightfall prayer and two cycles before the dawn prayer. The sunnah prayers accompanying the five obligatory prayers are:

1. two cycles that are an emphasised sunnah before the obligatory dawn prayer;⁸²
2. four cycles that are an emphasised sunnah before the obligatory noon prayer;⁸³
3. two cycles that are an emphasised sunnah after the obligatory noon prayer; and it is recommended that two cycles are added to them;
4. four cycles that are a recommended sunnah before the

⁸¹ Such that one can pass in front of someone praying behind an imam without any offense. Ibid. 96.

⁸² [A] Because of his words ﷺ, 'The two cycles for the dawn prayer are more beloved to me than the world and whatever is therein.'

⁸³ [A] Because of his words ﷺ, 'Whoever leaves the four [cycles of prayer] before the noon prayer will not attain my intercession.'

He ﷺ would pray four cycles before *ẓuhr* when the sun moved from its zenith (*ẓawāl*), so Abū Ayyūb al-Anṣārī asked him about that, to which he replied, 'Indeed the gates of heaven are opened at that hour, so I want some good of mine to ascend at that time.' Again he asked, 'Is there recitation in all of them [cycles]?' He replied, 'Yes.' Then he again asked, 'Are they to be divided by the offering of a greeting (*salām*)?' He replied, 'No.'

obligatory late-noon prayer;⁸⁴

5. two cycles that are an emphasised sunnah after the obligatory sunset prayer;⁸⁵
6. four cycles that are a recommended sunnah before the obligatory nightfall prayer;
7. and two cycles that are an emphasised sunnah after the obligatory nightfall prayer, whereby it is recommended to add to them two cycles so that they become four [in total].⁸⁶

The sunnah prayers are performed like the obligatory except that in the sunnahs one recites Sūrah al-Fātiḥah and another chapter after it in every cycle, as opposed to the obligatory prayer wherein one only recites a chapter [after Sūrah al-Fātiḥah] in the first two cycles; and, in addition, one recites the *Ibrāhīmiyyah* prayer in the first sitting of a recommended sunnah prayer that exceeds two cycles—like the sunnah preceding the late-noon prayer—and begins the third cycle with the invocation of extolment (*thanā*).

2.7 The *witr* prayer

The *witr* prayer is necessary (*wājib*) after the sunnah that follows the nightfall prayer, because of his words ﷺ, 'The *witr* is necessary (*ḥaqq*); therefore, whoever does not perform the *witr*, he is not from us,' and he said it thrice. [Narrated by al-Ḥākim and Abū Dāwūd.]

The one praying *witr* intends therein, saying:

أُصَلِّيَ لِلَّهِ تَعَالَى وَتَرَهُ هَذِهِ اللَّيْلَةَ . . . اللَّهُ أَكْبَرُ .

84 [A] Because of his words ﷺ, 'Whoever prays four cycles before 'aṣr, the Fire will not touch him.'

85 [A] [Because of his words ﷺ,] 'Whoever prays two cycles after *maghrib* before speaking to anyone, reciting "Al-ḥamd..." (al-Fātiḥah) and "Qul yā ayyuḥa l-kāfirūn..." in the first and "Al-ḥamd..." and "Qul huwallāh aḥad" in the second, he casts his sins just as a snake sheds its skin.'

86 [A] Because of what has been related from 'Āishah رضي الله عنها that he ﷺ would pray four cycles before the nightfall prayer, four after it, and then he would lie down.

Uṣallī lillāhi ta'ālā witrā hādhihi l-laylati...Allāhu akbar.

'I am praying for the sake of Allah Most High the *witr* of this night...
Allah is the greatest.'

After one has read *Sūrah al-Fātiḥah* and a chapter after it in the third cycle, one raises one's hands and says,

اللَّهُ أَكْبَرُ.

Allāhu akbar.

'Allah is the greatest.'

Then one recites the sunnah supplication for *witr*, which is:

اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ وَنَسْتَهْدِيْكَ وَنَسْتَغْفِرُكَ وَنَتُوْبُ اِلَيْكَ وَنُؤْمِنُ
بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ كُلَّهُ . نَشْكُرُكَ وَ لَا نَكْفُرُكَ
وَنَخْلَعُ وَ نَتْرُكُ مَنْ يَفْجُرُكَ . اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَ نَسْجُدُ وَ
اِلَيْكَ نَسْعٰى وَ نَحْفِدُ ، نَرْجُو رَحْمَتَكَ وَ نَخْشٰى عَذَابَكَ ، اِنَّ عَذَابَكَ
الْجِدُّ بِالْكُفَّارِ مُلْحِقٌ . وَ صَلِّى اللّٰهُ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَ عَلٰى اٰلِهِ وَ
صَحْبِهِ وَ سَلِّمْ .

*Allāhumma, innā nasta'inuka wa nastahdika wa nastaghfiruka
wa natūbu ilayka wa nu'minu bika wa natawakkalu 'alayka wa
nuthni'alayka l-khayr kullah. Nashkaruka wa lā nakfuruka wa
nakhla'u wa natruku man yaffuruka. Allāhumma iyyāka na'buda wa
laka nuṣallī wa nasjuda wa ilayka nas'ā wa nahfidu, narjū raḥmataka
wa nakhshā 'adhābaka, inna 'adhābaka l-jidda bi l-kuffār mulḥiq. Wa
ṣall-Allāhu 'alā sayyidinā Muḥammadin wa 'alā ālihi wa ṣaḥbihi wa
sallam.*

'O Allah, verily we seek Your assistance, Your guidance and forgiveness from You, and we repent to You and believe in You. We place our trust in You, and we praise You with all beautiful praises. We thank You, and we are not ungrateful to You. We forsake and shun those who are insolent to You. O Allah, it is You we worship, and to You we pray and prostrate, and to You that we

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strive and hasten to worship. We hope for Your mercy and fear Your punishment. Indeed, Your rightful punishment will befall the disbelievers. May Allah bless our master Muhammad and his family and Companions, and give them peace.'

And if out of necessity or if someone has not memorised the recommended supplication, then one suffices oneself with the following words:

اَللّٰهُمَّ اغْفِرْ لِيْ اَللّٰهُمَّ اغْفِرْ لِيْ اَللّٰهُمَّ اغْفِرْ لِيْ .

Allāhumma-ghfirli Allāhumma-ghfirli Allāhumma-ghfirli.

'O Allah, forgive me. O Allah, forgive me. O Allah, forgive me,'

or one can say:

يَا رَبُّ يَا رَبُّ يَا رَبُّ .

Yā Rabbī Yā Rabbī Yā Rabbī.

'O my Lord, O my Lord, O my Lord.'

Then one bows, prostrates, recites the *tashahhud* and the *Ibrāhimiyyah* prayer, supplicates and offers the *salām*. It is better to recite the *masnūn qunūt*.⁸⁷

2.8 Doubts during the prayer

If a praying person—whilst in the prayer—doubts the number of cycles completed, he starts the prayer afresh if it is the first time it has occurred to him. If such doubts become habitual—such that it occurs more than once—then he acts upon his predominant assumption as to whether he has performed three or four cycles. If he does not have a predominant assumption—such that both cases are equally possible according to him—then he establishes himself on the lesser number, and sits at the end of every sitting.

87 Namely, the above-mentioned sunnah supplication.

For example, he doubts whether he has performed one cycle or two of the obligatory prayer of noon; [here] he establishes himself on the lesser number, so he considers it as the first cycle. He then sits at the end of this cycle because of the possibility of it being the second cycle, as the sitting in the second cycle is necessary (*wājib*). Then he stands and performs another cycle and sits at the end of this cycle, because we have considered it legally-speaking to be the second cycle. He then stands and performs another cycle and sits at the end of this cycle due to the possibility that it may be the fourth cycle.⁸⁸ He then stands and performs another and sits at the end of it, because we have considered it legally-speaking to be the fourth cycle. He then offers the *salām* and performs the prostration for forgetfulness. If, however, he has doubts after the completion of the prayer, he ignores it as long as he is not certain of omitting a cycle.

Whoever has doubts and therefore thinks about the number of cycles in order to ascertain how many he has performed, such that his contemplation extends to the duration it takes to recite three invocations of glorification (*tasbīhāt*), then he needs to perform a prostration for forgetfulness.

2.9 Factors that invalidate the prayer (*mufsidāt al-ṣalāh*)

1. Deliberate nullification of ritual purity.⁸⁹
2. Carrying an inexcusable amount⁹⁰ of physical impurity [on one's body, clothes or place of prayer].⁹¹

⁸⁸ With the exception of the final sitting, in which he recites the *tashahhud*, *Ibrāhimiyyah* prayer and supplication, in all other sittings he restricts himself to reciting the *tashahhud*.

⁸⁹ As for ritual impurity that is beyond one's control (*hadath samāwī*), like a nose bleed, then it does not invalidate the prayer, but one needs to repeat the ablution and resume the prayer from where one left off, though restarting the prayer afresh is better.

⁹⁰ See section 2.2.15.

⁹¹ Meaning those parts of the ground in which one's body comes into contact during the prayer, such as the place where one places one's forehead, hands, knees, feet and legs. *Al-Taḥṭāwī*, 113.

3. Exposure of a quarter of one of the limbs of one's nakedness ('*awrah*)⁹² for the duration it takes to recite three invocations of glorification.
4. Three consecutive movements.⁹³
5. Omission of one of the aforementioned integrals of the prayer.
6. Speaking, even forgetfully: whether a single word that is composed of two or more letters,⁹⁴ or one letter that denotes meaning.⁹⁵
7. The person praying by gesturing (*īmā'*) with the head gaining the ability to bow and prostrate.
8. The expiry of the duration for wiping over the *khuffs*.
9. The person who has been performing the dry ablution finding the ability to use water.⁹⁶
10. The splint falling off a limb after healing.⁹⁷
11. Fainting.
12. Becoming insane.⁹⁸
13. Standing next to a woman that is physically desirable (who is

⁹² See section 2.2.16.

⁹³ The most correct opinion regarding what constitutes excessive action that nullifies prayer is what an onlooker from a distance would have no doubt that the one doing that action is not in prayer; however, many scholars adopted the opinion that excessive movement which nullifies the prayer is three consecutive movements, as there is reasonable surety that an onlooker from a distance would think such a person is not in prayer. *Minah*, 205–206.

⁹⁴ The basis for it is the Prophetic hadith narrated by Imam Muslim and others on the authority of Mu'āwiyah ibn al-Hakam: 'This prayer is not fit for peoples' speech; rather, it is merely glorification of Allah (*tasbīh*), magnification of Allah (*takbir*) and the recital of the Qur'an.'

⁹⁵ Such as *qī*, which in Arabic is the imperative form of *waqā*, which means *to guard*.

⁹⁶ For example, either by someone bringing water to one or for it to rain.

⁹⁷ As for when it has not healed, then it is not invalidated.

⁹⁸ These invalidate the prayer as they nullify one's ablution, which is a pre-condition for the prayer.

nine years and above, even if she is from his unmarriageable kin) with her shin and ankles next to one without a barrier or a gap that can accommodate a man, in a prayer performed following the same imam and the imam intended to lead her in prayer.

14. Elongating the letters *hamzah* or *bā* in the invocation *Allāhu akbar*.
15. For a person praying to recite something that he has not memorised from the Qur'an, such as from the *muṣḥaf* or something else (like him reading a verse that he has not memorised from something on the wall or written on it).
16. Laughing audibly during the prayer nullifies both the prayer and the ablution.
17. Clearing one's throat by coughing without a valid reason.⁹⁹
18. Incorrect recitation of the Qur'an if it changes the meaning considerably, such as saying:

قُلْ يَا أَيُّهَا الْكَافِرُونَ أَعْبُدُوا مَا تَعْبُدُونَ.

'Say, "O disbelievers, I worship what you worship."

19. For the person praying to correct (*fath*) someone other than his imam, just as if the imam recited a verse incorrectly, and so a man who was praying by himself alerted him; in this scenario, the prayer of the one performing it alone is nullified because of him correcting other than his imam, and likewise the prayer of the imam is nullified if he adopts the correction.
20. Turning one's chest away from the qiblah to the East or the West.¹⁰⁰

⁹⁹ Valid reasons include when one is compelled to cough or phlegm prevents one reciting, to improve one's voice or to guide one's imam from his mistake or to alert others that one is in prayer. Al-Taḥṭāwī, 178.

¹⁰⁰ In other words, 45 degrees either side. As for turning one's face away from the qiblah,

2.10 Actions disliked (*makrūhāt*) in the prayer

It is disliked to omit a necessary element (*wājib*) or a sunnah.¹⁰¹ If one omits a *wājib* element deliberately, then one's prayer is prohibitively disliked (*makrūh taḥrīm*), and it is necessary to repeat the prayer in order to redress the deficiency therein, and the prostration for forgetfulness cannot rectify it. If one omits the *wājib* element forgetfully, then one prostrates for forgetfulness at the end of the prayer, and it is not necessary for one to repeat it the prayer.

then it does not invalidate the prayer, but is prohibitively disliked. Ibn 'Abidin, 421.

101 Some of the common disliked actions include the following:

- fidgeting with one's clothing or body without a legally justified motive;
- turning one's face with the neck (not the torso, which would nullify a prayer);
- for a man to rest his arms on the floor when prostrating (as opposed to the case of a woman);
- praying with one's sleeves or trousers (literally, hem) folded;
- returning a greeting by gesturing with one's hand or nodding;
- reciting the Qur'an in other than the standing position, such as completing the recitation during the bowing position, and to recite the invocations that are legislated during the movement of positions after the completion of such movement;
- extending the second cycle of the prayer over the first by three verses or more in all prayers;
- repeating the same chapter of the Qur'an (*sūrah*) in a single cycle of the obligatory prayer, or repeating it in two cycles without a necessity (such as forgetting or one having not memorised other than it);
- turning one's fingers and toes away from the qiblah, whether in the prostration or other than it;
- closing one's eyes without a necessity or advantage, such as fear of lacking humility, in which case it is preferable;
- prostrating merely on one's forehead without an excuse for not prostrating on the nose as well;
- praying on a public road, in a public bath, toilet, bathroom, synagogue and churches, someone else's property without his consent, praying close to impurity;
- it being prohibitively disliked to pray when one is struggling to suppress oneself from urination, defecation or passing wind, unless one fears the prayer time expiring, as opposed to fear of missing the congregation. If such an urge of nature occurs during the prayer and it distracts one, then one discontinues the prayer if one does not fear the prayer time expiring; if, however, one completes the prayer in this state, then he is sinful;
- praying with an excusable amount of impurity on one's body or clothing;
- and praying in the presence of food that one craves for, and likewise drink (such as tea), and in front of anything that distracts one and inhibits one's concentration and humility.] 'Abidin, 90-94.

If one omits a sunnah deliberately, then the dislike is slight (*tanzīh*). If one omits it forgetfully, then a prostration for forgetfulness is not incumbent upon one, even though it is sunnah to repeat the prayer whereby it is void of offence.

2.11 How to perform the prostration for forgetfulness (*sajdah al-sahw*)

The prostration for forgetfulness is necessary in the following instances when one performs them forgetfully:

1. if one omits one of the aforementioned necessary elements of the prayer forgetfully, such as the first sitting;
2. if one performs a necessary element before its due course;
3. if one delays another necessary element, such as reciting the chapter (*sūrah*)¹⁰² before al-Fātiḥah;
4. and if one delays an obligatory element (i.e. one of the integrals of the prayer) beyond its due place, such as one standing after the fourth cycle to perform a fifth cycle, thinking that it is the fourth.

Its manner of performance: after the recitation of the greetings (*al-taḥiyyāt*, i.e. the *tashahhud*) in the final sitting, one offers a single *salām* on one's right followed by performing two prostrations.¹⁰³ Then one returns to the sitting position and recites the *tashahhud* once again followed by the *Ibrāhīmīyyah* prayer; one then supplicates and offers both *salāms* on the right and left respectively.

If one omits a necessary element deliberately, then the prostration for forgetfulness does not rectify it; rather, it is necessary for one to repeat the prayer, because the prayer, by the deliberate omission of one of its necessary elements,

¹⁰² Of the Qur'an which is supposed to be recited after al-Fātiḥah.

¹⁰³ With *takbīrs*, i.e. saying *Allāhu akbar*, with each change of position.

is described as prohibitively disliked; meaning, it is almost unlawful (*ḥarām*).

2.12 What necessitates the discontinuation of one's prayer and what merely permits it

It is necessary to discontinue the prayer, even if it is obligatory, in order:

1. to come to the aid of someone desperate for help, such as a person who has fallen into water and cannot swim;
2. or if an animal has pounced on him and he seeks help from the one praying or it has pounced on someone else and he is able to protect him or the like.¹⁰⁴

2.12.1 When it is permissible to discontinue the prayer, even if obligatory

1. To ward off theft of anything that is equivalent to a dirham.¹⁰⁵
2. A woman's fear that her child may be in pain, due to it screaming; similarly, if the midwife fears that the newborn may die or one of its limbs may be impaired, or fears for its mother.
3. To stop a pot of food from boiling over and being ruined, when the value is equivalent to a dirham.

2.12.2 When it is permissible to discontinue a voluntary prayer (nafl) only

It is permissible if either of one's parents call one whilst not knowing that their child is praying. If the parent does know, then

¹⁰⁴ Such as a mother fearing for her baby, a surgeon operating on a patient or a midwife delivering a baby.

¹⁰⁵ This is 3.5g of silver or its monetary equivalent.

Validity, conditions and integrals of the prayer

there is no harm in not answering them, though it is preferable to respond.

CHAPTER THREE

The call to prayer



3.0 The call to prayer (*azan*) and the *iqāmah*

The *azan* and the *iqāmah* are both emphasised sunnahs (for men, but disliked for women) for the obligatory prayers, whether performed in their due times or made up.

3.1 The method of performing the *azan*

1. One says with one's voice raised:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ- اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

Allāhu akbar Allāhu akbar, Allāhu akbar Allāhu akbar

'Allah is the greatest, Allah is the greatest, Allah is the greatest, Allah is the greatest'

اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ- اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ

Ashhadu allā ilāha illallāh, Ashhadu allā ilāha illallāh

'I testify that there is no god except Allah, I testify that there is no god except Allah'

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أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ - أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

*Ashhadu anna Muḥammada r-rasūlullāh Ashhadu anna Muḥammada
r-rasūlullāh*

'I testify that Muhammad is the Messenger of Allah, I testify that
Muhammad is the Messenger of Allah'

حَيِّ عَلَى الصَّلَاةِ - حَيِّ عَلَى الصَّلَاةِ

Hayya 'ala s-ṣalāh, Hayya 'ala s-ṣalāh

'Come to prayer, come to prayer'

حَيِّ عَلَى الْفَلَاحِ - حَيِّ عَلَى الْفَلَاحِ

Hayya 'ala l-falāh, Hayya 'ala l-falāh

'Come to success, come to success'

اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ

Allāhu akbar Allāhu akbar

'Allah is the greatest, Allah is the greatest'

لَا إِلَهَ إِلَّا اللَّهُ

Lā ilāha illallāh

'There is no god except Allah'

2. One additionally says in the *azan* of the dawn prayer after the second invocation of 'come to success':

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ - الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

As-salātu khayrun mina-nawm, as-salātu khayrun mina-nawm

'Prayer is better than sleep, prayer is better than sleep.'

3. The *iqāmah* is similar to the *azan* with the exception that one additionally says therein after one's second invocation of 'come to success':

قَدْ قَامَتِ الصَّلَاةُ - قَدْ قَامَتِ الصَّلَاةُ .

Qad qāmati s-ṣalāh, Qad qāmati s-ṣalāh

'The prayer is established, the prayer is established.'

4. One recites the *iqāmah* quickly, and combines both sections together without pausing between them, whilst one reads the *azan* calmly, such that one pauses a little between each section.
5. The caller to the prayer (*muezzin*) or the one reciting the *iqāmah* (*muqīm*) should face the qiblah. Then, when either of them reaches the words 'come to prayer,' he turns his face towards the right; and when they reach the words 'come to success,' they turn the face towards the left.
6. The one reciting the call to prayer and the *iqāmah* should be in a state of purity, though if the caller to the prayer recites the *azan* without having performed ablution, it is valid.
7. It is disliked for one to recite the *iqāmah* without having performed ablution or for one to recite the *azan* whilst in a state of major ritual impurity (*junub*).
8. The *azan* is invalid before the commencement of the prayer time; if performed before the time, it is repeated within the prayer time.
9. If one is making up numerous obligatory prayers on one occasion, a single *azan* suffices, though one recites an *iqāmah* for each individual missed prayer.
10. One does not recite an *azan* nor an *iqāmah* for the funeral (*janāzah*), Eid, *witr* or voluntary prayers.

CHAPTER FOUR

The prayer from beginning to end



4.0 How to perform the prayer

Suppose I want to perform the noon prayer (*ẓuhr*), I would say after the fulfilment of the aforementioned conditions for the prayer:¹⁰⁶

أَصَلِّي لِلَّهِ تَعَالَى فَرَضَ الظُّهْرِ الْحَاضِرِ .

Uṣalli lillāhi ta 'ālā farḍa ẓ-ẓuhri l-ḥāḍir.

'I am performing the current obligatory prayer of noon (*ẓuhr*) for Allah Most High,'

If I happen to be praying behind an imam, I would additionally say:

مُقْتَدِيًا ؛ اللَّهُ أَكْبَرُ .

Muqtadiyan; Allāhu akbar.

'Following [i.e. the imam]. Allah is the greatest.'

¹⁰⁶ The verbal articulation of the intention is not conditional for the validity of the prayer; rather, it is not even a sunnah of the Prophet ﷺ, but merely the sunnah and preference of some shaykhs within the Ḥanafī school. Furthermore, it may be said in any language. Al-Taḥṭāwī, 120.

Then raising my hands with my thumbs parallel to my earlobes,¹⁰⁷ directing the inner palms towards the qiblah, without spreading the fingers nor closing them, and then lowering them after uttering the letter *rā* in *Allāhu akbar*. After this, the position of standing begins.

Regarding the standing position, one observes the following:

1. one's posture is erect without leaning against anything, and the head is in line with the body [i.e. not leaning forward];
2. one's gaze is directed towards the place where one will prostrate;
3. one places the right-hand over the left under the naval. A woman puts them on her chest [under her breasts];
4. and the feet are spaced out the distance of four fingers with a slight additional space at the front.

When the body is erect in this position, I recite the supplication for extolment (*thanā'*), which is:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ ، وَتَعَالَى جَدُّكَ ، وَلَا إِلَهَ

107 A woman's prayer differs from that of a man's in the following ways:

- she raises her hands parallel to her shoulders, and she does not remove her hands from her sleeves;
- she places one palm over the other under her breasts;
- she only inclines minimally in the bowing and she does not grab hold of her knees, nor does she spread her fingers therein, but instead joins them, and she places her hands on her knees, and she bends her knees;
- she huddles in her bowing and prostration;
- she rests her forearms on the floor during the prostration;
- she sits in the *tawarruk* position in *tashahhud*; the *tawarruk* position is where a lady rests her posterior on the ground, rather than the foot, while keeping the right thigh over the left, and with the left foot coming out from under the right leg;
- if something unexpectedly befalls her during the prayer, she claps and does not say the *tasbeeh* loud;
- she does not lead men in prayer; and it is disliked for them to pray in their own congregation, but if they do, their imam stands in the middle of the row, and not in front of the congregation;
- she does not raise her voice when reciting in those prayers that may be read audibly by men. Ibn 'Abidin, 339.

غَيْرُكَ .

*Subhānaka llāhumma wa bi ḥamdika wa tabāraka-smuka, wa ta'ālā
jadduka, wa lā ilāha ghayruk.*

'Glory be to You, O Allah, together with Your praise, and blessed is Your name and exalted is Your might. There is no god other than You.'

I then take refuge in Allah with my words:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ .

A'ūdhu billāhi mina sh-shayṭāni r-rajīm.

'I take refuge in Allah from the accursed Satan.'

I recite al-Fātiḥah along with the *basmalah* (*bismillāhi r-raḥmāni r-raḥīm*) [In the name of Allah, the All-Merciful, the Compassionate] before it.

I then recite the invocation:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ .

Bismillāhi r-raḥmāni r-raḥīm.

'In the name of Allah, the All-Merciful, the Compassionate,'

followed by a short chapter or a long verse, or three short verses.

I then magnify Allah with my words *Allāhu akbar* [Allah is the greatest] and while invoking this praise I move into the bowing position.

Regarding the bowing (*rukū'*), the following should be observed:

1. the body should lean forward slightly;
2. the knees should be rigid;
3. the hands should rest upon the two knees with their fingers spread open as much as possible. A woman places them on

her knees without spreading them;

4. the head should be in line with the back;¹⁰⁸
5. one's gaze should be directed towards one's feet;
6. and the feet should be joined.¹⁰⁹

When the body settles in this bowing position, I glorify Allah thrice with my words,

سُبْحَانَ رَبِّيَ الْعَظِيمِ .

Subhāna Rabbiya l-'Azīm.

'Glory be to my Lord, the Great.'

I then rise from the bowing position to the standing position once again without placing the hands one above the other on the naval; instead, I leave them as they are by the side of my body, saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ، أَللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ .

Sami'allāhu liman ḥamidah, Allāhumma Rabbanā wa laka l-ḥamd.

'Allah hears the one who praises Him. O Allah, our Lord, and to You is all praise due.'

The follower restricts himself to the *taḥmīd* (the invocation: 'O Allah, our Lord, and to You is all praise due').

I stand still for the duration it takes to invoke the *tasbiḥah* [*Subhānallāh*] and then prostrate saying:

اللَّهُ أَكْبَرُ .

Allāhu akbar.

'Allah is the greatest.'

108 A woman minimally bows such that her hand reaches her knees.

109 That is at the heels if there is no excuse. Ibn 'Abidin, 320.

Regarding the prostration (*sujūd*), the body is positioned in the following manner:

1. the body rests on the floor with the following limbs: the forehead, the nose, the two palms, the two knees and the tips of the toes of both feet;¹¹⁰
2. the head should be between the two palms;
3. the fingers of the two palms should be completely closed;
4. and one's gaze is to be directed towards the tip of the nose.

A man stretches out—as much as possible—with his arms away from his sides and his thighs away from his stomach. A woman huddles as much as possible. When the body is settled in this position, I glorify Allah thrice with my words:

سُبْحَانَ رَبِّيَ الْأَعْلَى .

Subhāna Rabbiya l-A'ālā.

'Glory be to my Most Exalted Lord.'

I then rise from the prostration to the sitting position as I say:

اللَّهُ أَكْبَرُ .

Allāhu akbar.

'Allah is the greatest.'

Regarding the sitting position (*qu'ūd*), the body takes the following posture:

1. sitting on one's left foot and raising the right foot [on the toes];
2. placing the palms on the thighs parallel with the ends of the knees;
3. keeping the head in line with the back;
4. and keeping one's gaze directed towards the lap (between one's

¹¹⁰ As much as is possible.

hands and one's clothing).

I pause in this position a little¹¹¹ and then return once again to prostrate. I repeat the invocation for glorification thrice, and then return to the standing position once again.

Here begins the second cycle, which is exactly like the first except that we do not here recite the supplication of extolment (*thanā*), as it is only recited at the beginning of the prayer. With the conclusion of the second prostration in this cycle, we do not stand for the third cycle but rather sit the first sitting, and therein we recite the *tashahhud* (*al-taḥiyyāt*), which is:

اَلتَّحِيَّاتُ لِلّٰهِ وَ الصَّلَوَاتُ وَ الطَّيِّبَاتُ . اَلسَّلَامُ عَلَیْكَ اَیُّهَا النَّبِیُّ وَ
رَحْمَتُ اللّٰهِ وَ بَرَكَاتُهُ . اَلسَّلَامُ عَلَیْنَا وَ عَلَی عِبَادِ اللّٰهِ الصَّالِحِیْنَ . اَشْهَدُ
اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ .

At-taḥiyyātu lillāhi waṣ-ṣalawātu wa ṭ-ṭayyibāt. As-salāmu 'alayka ayyuha n-nabiyyu wa raḥmatullāhi wa barakātuh. As-salāmu 'alaynā wa 'alā 'ibādillāhi ṣ-ṣāliḥīn. Ashhadu allā ilāha illallāhu wa ashadu anna Muḥammadan 'abduhu wa rasūluh.

'All greetings of reverence are due for Allah and likewise are prayers and good words. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon Allah's righteous slaves. I testify that there is no god except Allah, and I testify that Muhammad is His servant and Messenger.'

At the point of the testimony in *al-taḥiyyāt* [to Allah's Oneness], I raise the index finger of the right-hand at the point of negation (*lā*) and place it back down at the point of affirmation (*illā*).

Then I stand up for the third cycle, which is like the second, except we do not recite after Sūrah al-Fātiḥah another chapter or a verse, or anything else for that matter, but instead immediately move to the bowing position.

The fourth cycle is just like the third, not differing with it in any way. At the end of the fourth cycle I move to the final sitting,

¹¹¹ For the duration it takes to say the *tasbīḥah* (*Subḥānallāh*).

and therein we recite the aforementioned *tashahhud* that is recited in the first sitting, followed by the *Ibrāhimiyyah* prayer, which is:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى آلِ سَيِّدِنَا مُحَمَّدٍ ، كَمَا صَلَّيْتَ
عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى آلِ سَيِّدِنَا اِبْرَاهِيْمَ ، وَبَارِكْ عَلٰى سَيِّدِنَا
مُحَمَّدٍ وَعَلٰى آلِ سَيِّدِنَا مُحَمَّدٍ ، كَمَا بَارَكْتَ عَلٰى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى
آلِ سَيِّدِنَا اِبْرَاهِيْمَ ، فِي الْعَالَمِيْنَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ .

Allāhumma ṣalli 'alā sayyidinā Muḥammadin wa 'alā āli sayyidinā Muḥammadin, kamā ṣallayta 'alā sayyidinā Ibrāhīma wa 'alā āli sayyidinā Ibrāhīm(a), wa bārik 'alā sayyidinā Muḥammadin wa 'alā āli sayyidinā Muḥammadin kamā bārakta 'alā sayyidinā Ibrāhīma wa 'alā āli sayyidinā Ibrāhīm(a), fi l- 'ālamīna innaka ḥamīdu m-majīd.

'O Allah, have mercy that is accompanied by reverence upon our master Muhammad and the family of our master Muhammad just as You had mercy that was accompanied by reverence upon our master Ibrāhīm and the family of our master Ibrāhīm. Bless our master Muhammad and the family of our master Muhammad just as You blessed our master Ibrāhīm and the family of our master Ibrāhīm within all of the worlds. Verily, You are praised, glorified.'

I then supplicate to Allah for anything that cannot be acquired from people,¹¹² such as:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً ، وَفِي الْآخِرَةِ حَسَنَةً ، وَقِنَا عَذَابَ النَّارِ . رَبِّ
اغْفِرْ لِيْ وَلِوَالِدَيَّ ، رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِيْ صَغِيْرًا .

Rabbanā ātinā fid-dunyā ḥasanatan wa fi l-ākhirati ḥasanatan wa qinā 'adhāba n-nār. Rabbi gh-firli wa li-wālidayya, Rabbi r-ḥamhumā kamā rabbayānī ṣaghīrā.

'Our Lord, give us good in this world and in the Hereafter, and guard us from the torment of the Hellfire. My Lord, forgive me and

¹¹² Such as asking Allah for a wife or wealth, as opposed to asking Allah for guidance or forgiveness for one's sins. It is sunnah to recite Prophetic supplications like the one above. As for reciting supplications in other other than Arabic, then it is most probably prohibitively disliked. Ibn 'Ābidin, 1:350.

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my parents. My Lord, have mercy on them, as they raised me when I was young.'

Thereafter, I turn my head towards the right looking at the top of the right shoulder and say:

اَلْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ.

As-salam 'alaykum wa rahmatullāh.

'Peace be upon you and Allah's mercy.'

I then turn towards the left and offer the greeting a second time, and with this greeting I exit the prayer.

The late-noon and nightfall prayers are performed in the same manner as the noon prayer. As for the dawn prayer, then I confine myself in it to two cycles, concluding them with the *tashahhud*, the *Ibrāhimiyyah* prayer [and the final supplication]. As for the sunset prayer, then it is three cycles in the same order as the noon prayer with the exception of the fourth cycle. And thus:

1. the obligatory prayer for dawn is two cycles;
2. the obligatory prayer for noon is four cycles;
3. the obligatory prayer for late-noon is four cycles;
4. the obligatory prayer for sunset is three cycles;
5. and the obligatory prayer for nightfall is four cycles.

4.1 Important note

We have explained how someone praying alone performs the prayer. As for someone following an imam, then his prayer does not differ from that of someone praying alone except in terms of the recitation during the standing position.

As mentioned previously, someone [male] praying alone recites during the standing position *Sūrah al-Fātiḥah* and an

additional chapter¹¹³ after it in the first two cycles of the obligatory prayer and in all of the cycles of a voluntary and the *witr* prayer, and only *Sūrah al-Fātiḥah* in the third and the fourth cycle of the obligatory prayer. As for someone following an imam, then he does not recite anything in the standing position except for the supplication of extolment (*thanā'*) at the commencement of the prayer (after the *takbīrah al-iḥrām* in the first cycle), whether the prayer is inaudible (noon and late-noon) or audible (sunset, nightfall and dawn).¹¹⁴

113 Or three short verses, or one or two verses equivalent to them in length.

114 According to Imam Abū Ḥanīfah it is a sunnah for the follower to offer his concluding *salāms* simultaneously with that of the imam, whereas according to his two students, Imams Muḥammad and Abū Yūsuf, one offers the *salāms* immediately after him. *Al-Ṭaḥṭāwī* 150. And likewise is the case with the remainder of the actions of the prayer, though one ensures that one does not precede the imam in his actions. *Ibid.* 140.

CHAPTER FIVE

Group prayer and the imam



5.0 The conditions required for leading the prayer (*imāmah*) and the exhortation to perform prayers in congregation (*jamā'ah*)¹¹⁵

It behoves a male Muslim to perform all his prayers in congregation because of the immense reward and great benefit therein,¹¹⁶ and because of the many hadiths that have been related regarding it and encouraging it. Amongst them are:

1. 'The prayer of a man in congregation is multiplied over his

115 The least number of people required to constitute a congregation is one person (even if he is a child who has reached the age of discernment) together with the imam, whether in a mosque or elsewhere. A person who performs prayer in congregation outside of the mosque is deprived of the reward for praying in a mosque, but not the reward for praying in a congregation. If one misses the congregation at one's local mosque, then it is recommended for one to seek to perform it in another mosque, except for the Sacred Mosque [in Mecca] and the Prophet's Mosque ﷺ. 'Ābidin, 73.

116 The Ḥanifi scholars have, however, listed the valid excuses that absolve one from attending the congregation, amongst them: heavy rain, extreme cold, fear (i.e. of an oppressor), being blind or paralysed, one's feet being amputated, illness, disability, senility that prevents one from walking, presence of food that one craves for, difficulty in suppressing oneself from having to relieve oneself, intending to travel, nursing a sick person, intense winds during the night (not the day) and fear for one's property. If one is unable to attend the congregation due to a preventative excuse, like paralysis, illness and old age—and one's intention was to attend it were it not for that excuse—one gains the reward for the congregation by Allah's benevolence. Ibid. 76.

prayer in his home and his market place by twenty-five times. That is because when he performs ablution and does so well, and then leaves for the mosque for no reason other than the prayer, he does not take a step except he is raised by a degree and a sin of his is subtracted. Then, when he prays, the angels continue to pray for him as long as he is in his place of prayer and as long as he does not nullify his ablution, [and the angels say], "O Allah, bless him. O Allah, have mercy on him"; and he continues to be considered in prayer as long as he awaits the following prayer.' (Al-Bukhārī, Muslim and Abū Dāwūd narrated it.)

2. He ﷺ said, 'The prayer in congregation is twenty-five portions better than when one of you prays alone;' and in another narration it mentions 'degrees.'

However, despite such narrations, we see many people refraining from it, such that they mostly pray alone, in the house or shop. One also observes groups gathering in a mosque, trying to put one of them forward to lead the prayer yet each one refuses under the pretext that he is unable, so you see them all pray individually, abandoning the virtue of the congregation and its reward, because each one runs away from leading the prayer. We have therefore deemed it necessary to present the conditions for leading the prayer so that a Muslim may look to himself: if he fulfils these conditions and does not find someone more eligible than himself in the ability to recite the Qur'an, knowledge and virtue, then he should lead the people in it, and not let them be deprived of the congregation, out of ignorance of its merit and benefit.

The conditions for leading people in prayer are six:

1. That one is a Muslim;
2. pubescent;
3. sane;

4. male;
5. able to recite;¹¹⁷
6. and devoid of chronic extenuating excuses such as incontinence, chronic nose bleed and the like; and speech devoid of a lisp so as to change the pronunciation of *sīn* to *thā* and *rā* to *ghayn*, or a stutter with the *fā* such as one saying '... fafafa' or with the *tā* such as him saying 'tatata...'

5.1 The conditions required for the validity of one's following of the imam (*iqtidā'*)

The following conditions must be fulfilled for the validity of one's following of an imam in prayer:

1. the intention to follow the imam;
2. that the imam stand ahead of the follower, even if it is to the extent of his heel;
3. that the follower is not performing an obligatory prayer while the imam is performing a voluntary one or performing an obligatory prayer other than the one the follower is performing;
4. that the imam is not performing the prayer by gesturing with his head¹¹⁸ while the follower is bowing and prostrating;
5. that there is not a row of women (four or more) in between the imam and the follower;
6. that there is not a river wide enough for a small boat to pass through, nor a road wide enough for a car to pass through, nor a large pool if it is ten arm's length by ten [between the

¹¹⁷ Meaning that one can recite the necessary amount of Qur'an from memory.

¹¹⁸ However, it is valid for an able-bodied follower to follow an imam who is praying sitting as long as the imam is prostrating from a sitting position and not merely praying by gesturing. 'Ābidīn, 75.

follower and the imam];

7. that there is no dividing wall,¹¹⁹ thereby causing obscurity as to the movements of the imam. If there is not any obscurity due to the ability to see or hear,¹²⁰ then it is valid;
8. and that the follower is not aware of the imam being in such a state that would be a cause for the nullification of his prayer according to the opinion of the follower's [own legal school]; for example, the imam having bled or vomited without renewing his ablution.¹²¹

5.2 Joining the congregation for the obligatory prayer (*idrāk al-fariḍah*)

1. Whoever is present in a mosque while the imam is performing the obligatory prayer, he follows him and joins his prayer and does not occupy himself with the performance of a sunnah prayer. He then makes up the sunnah prayer after the obligatory prayer, with the exception of the sunnah prayer that was missed before the late-noon prayer ('*aṣr*').¹²² Thereafter, he performs the sunnah that comes after it.

With regards to the dawn prayer (*fajr*), if one arrives at the mosque and the imam has commenced the congregational prayer one looks to see if it is possible to join the imam, even if just before the *salām*.¹²³ If one thinks that it will be possible

119 In other words, between the imam and the follower.

120 Such as there being a window through which he can see the congregation ahead of him, or speakers by which he can hear the imam's invocations.

121 In other words, in the situation where the follower's legal school dictates that the ablution should be repeated because it has been nullified.

122 As it is prohibitively disliked (*makrūh taḥrīmī*) to perform any voluntary prayers after '*aṣr*'.

123 One attains the reward for having prayed in congregation even if one joins it in the final *tashahhud*, although one does not gain the reward of someone who joined the congregation at the beginning of the prayer with the imam, because of having missed the initial *takbīrah*. Al-Ṭaḥṭāwī, 246.

to join the imam before the *salām*, then one performs the sunnah of the dawn prayer, and then joins the imam. If one fears missing the prayer with the imam, then one leaves the sunnah and follows the imam, for the congregational prayer is superior.

If the sunnah of the dawn prayer is missed, it is not made up after the obligatory prayer of dawn according to the Ḥanafīs. Although some of them say that he makes it up at the time of the mid-morning prayer (*ṣalāh al-ḍuḥā*).¹²⁴

2. If one commences an obligatory prayer alone and the congregation is then held (i.e. the imam initiates it), there are a number of scenarios:
 - a) if it is a two-cycled prayer like the dawn prayer, or a three-cycled prayer like the sunset prayer (*maghrib*), and one has not yet prostrated for the second cycle, then one discontinues the prayer and follows the imam;
 - b) if one has prostrated for the second cycle in a two or three-cycled prayer, then one does not discontinue it, but instead completes the prayer;
 - c) if it is a four-cycled prayer like the noon (*ẓuhr*), late-noon (*ʿaṣr*) and nightfall prayers (*ʿishā*), then:
 - I. if one has not prostrated for the first cycle, one discontinues the prayer and follows the imam;
 - II. if one has performed the prostration for the first cycle, one completes the two cycles and then offers the *salām* and follows the imam;
 - III. if one is in the third cycle and has not prostrated for it, then one discontinues the prayer standing with the

¹²⁴ If one missed both the obligatory and the sunnah prayers of dawn, one can make up the missed sunnah with the missed obligatory dawn prayer up until noon; but one cannot make up the sunnah prayer if it was missed alone (except according to the above-mentioned opinion).

one *salām* and then follows the imam;

- IV. and if one has prostrated for it (the third cycle), one completes the prayer and leaves the congregation; but if one wishes, one may join the congregation, performing a voluntary prayer behind the imam in the noon and nightfall prayer. As for the late-noon prayer, then one does not follow the imam after having performed one's obligatory prayer alone, because performing voluntary prayers after the late-noon prayer is [prohibitively] disliked.
3. If one has commenced a voluntary prayer (*nafl*), one does not discontinue it, but instead completes two cycles and then follows the imam.¹²⁵
4. If one has begun performing the sunnah prayer before the Friday prayer, or the sunnah that is before the noon prayer, and then the sermoniser comes out,¹²⁶ or the imam begins the noon prayer, then the correct opinion is that one ends the prayer at the end of the two cycles. If one stands up for the third cycle, one completes it as four, but with shortened recitation.¹²⁷
5. If one is in the mosque and the time for prayer commences, it is offensive for one to leave it before praying, unless one is a caller to the prayer (*muezzin*) in another mosque, or an imam of another mosque whose absence will lead the congregation of people to disperse [without performing the congregational prayer].
6. The follower who is a latecomer makes up the initial part of

125 In such a case, there is nothing for him to make up, even if he intended to pray four cycles.

126 Or when he gets up to stand on the *minbar* for the Friday sermon before its prayer.

127 In other words, sufficing oneself with the necessary amount of recital, which is the *Sūrah al-Fātiḥah* and three short verses or one verse equal to them in length.

his prayer¹²⁸ after the imam's *salām* in the following scenarios:

- a) if one had joined the congregation in the second cycle of the noon prayer, then when the imam offers the *salām*, one stands up¹²⁹ and recites the *thanā'*, the *ta'awwudh* and the *tasmiyah*, and recites Sūrah al-Fātiḥah and another chapter after it, and completes the prayer;
- b) if one follows the congregation in the initial sitting at the end of the second cycle, one sits and recites the *tashahhud* with the imam; then when the imam offers the *salām*, one stands up and recites the *thanā'*, the *ta'awwudh*, the *tasmiyah*,¹³⁰ Sūrah al-Fātiḥah and an additional chapter in the first cycle, and recites the *tasmiyah*, Sūrah al-Fātiḥah and an additional chapter in the second cycle;
- c) if one had joined the congregation in the third cycle, one gets up and recites the following after the imam's *salām*: the *thanā'*, *ta'awwudh* and the *tasmiyah* until the end of what has been mentioned in the previous scenario;
- d) if one had joined the congregation in the fourth cycle, one gets up after the imam's *salām* and recites the *thanā'*, the *ta'awwudh* and the *tasmiyah*, Sūrah al-Fātiḥah, another chapter after it, bows, prostrates, does the first sitting for *tashahhud*, and then stands up, recites the *tasmiyah*, Sūrah al-Fātiḥah, an additional chapter, bows, prostrates and then stands up and recites the *tasmiyah* and Sūrah al-Fātiḥah only, and then bows and prostrates and completes his prayer.¹³¹

128 Meaning that which he has missed with the imam.

129 It is sunnah for the latecomer to wait until after the imam offers the second *salām* before he stands up to make up the missed cycles, just in case the imam was to perform a prostration of forgetfulness. In the latter case, the follower can follow the imam without having to sit back down. Al-Ṭaḥṭāwī, 150.

130 *Tasmiyah* is the invocation *bismillāhi r-raḥmāni r-raḥīm* (In the name of Allah, the All-Merciful, the Compassionate).

131 If the follower is a latecomer who is joining the congregation when they are sitting

5.3 When is a person considered to have caught the prayer cycle?

A person is considered to have caught it if he joins the imam while the imam is in the standing position. If, however, the imam is in the bowing position, then one is not considered to have caught that cycle unless one recites the initial *takbīr* for the commencement of the prayer whilst standing and then bows and participates with the imam in any portion of the bowing. If the imam raises his head from the bowing position before one participates with him in any portion of it, then one has missed that cycle and thus needs to make it up after the imam's *salām*, as mentioned above.

in the final sitting, then according to Imam Sarakhsī he recites the *tashahhud* along with the *Ibrāhīmiyyah* prayer, whereas according to Qāḍī Khān he merely recites the *tashahhud* slowly. The author of *al-Baḥr*, Ibn Nujaym, says, 'The fatwa should be issued according to the latter position.' Al-Ghunaymī, 'Abd al-Ghanī. *Al-Lubāb*. Damascus: Dār al-Qubā', 1424/2003, 78.

CHAPTER SIX

Selected ritual prayers



6.0 Making up missed prayers (*qaḍā' al-fawā'it*)

1. If the prayer time expires and another prayer time commences, then it is incumbent upon a Muslim—if he has not performed the obligatory prayer in its time—to make it up; this is called a missed prayer (*fā'itah*). If the missed prayers gradually build up for a Muslim and reach five prayers or less, then he must make them up in their order. He therefore makes up what he has missed, beginning with the dawn prayer if the first missed prayer is the dawn, or the noon prayer if the first missed prayer is the noon, and so forth.¹³²
2. If the missed prayers exceed five prayers—which is by the expiry of the time for the sixth prayer—it is not compulsory to make up the missed prayers in their order.

The intention for a missed prayer [if the total exceeds five] is as follows: let us assume that the missed prayer is the dawn prayer, one either intends the last dawn prayer that is obligatory upon one or the first dawn prayer obligatory upon

¹³² As for someone who converts to Islam in non-Muslim lands, then he is not legally responsible for making up prayers or fasts missed during the period he was ignorant of their obligation due to not being informed by Muslims. Ibn 'Ābidīn, 1:494. This was the case in such times when knowledge of these was inaccessible and scarce in non-Muslim lands, which in our times is not the case in many instances.

one.

3. It is valid to make up missed prayers at all times of the day and night except for three, and these are:
 - a. at sunrise, until a third of an hour or more passes from its rising;
 - b. for approximately five minutes before the call (*azan*) for noon prayer (*ẓuhr*) is read;¹³³
 - c. and when the sun turns yellow at the end of the day until the time of the sunset prayer (*maghrib*) commences.¹³⁴

However, if a bier (*janāzah*) is ready in one of the times disliked to pray, it is valid without dislike (*karāhah*) due to his words ﷺ, "There are three things that are not delayed,"¹³⁵ and he counted amongst them the bier when it is ready.

As for a verse of prostration, if it is recited in them, and its listener or reader prostrated for it in these times, then it is valid with dislike.¹³⁶ Similarly, voluntary prayers are valid therein with dislike, and so too is the case with the late-noon prayer (*ʿasr*) of the day¹³⁷ when the sun turns yellow.

Whoever leaves the *ʿasr* prayer upon delaying it till this time, on the pretext of it being disliked, is mistaken, since performing it within the time (*adāʾ*), though disliked, is nevertheless better than making it up after the expiry of its time.

133 Or at the start time, when the *azan* is not read at its commencement.

134 This is when the sun's rays weaken such that one can look directly at it, which is approximately 20 minutes before sunset.

135 The full hadith is related on the authority of 'Alī ﷺ that the Prophet ﷺ said, 'O 'Alī, there are three matters that are not to be delayed: the prayer when its time arrives, the bier when it is ready and a single woman when a compatible partner is found for her.' [Narrated by al-Tirmidhi]

136 The offense is slight [*tanzīh*]. 'Abidīn, 55.

137 As opposed to a missed late-noon prayer, which cannot be made up at this time.

6.1 The traveller's prayer (*ṣalāh al-musāfir*)

1. If a pubescent Muslim intends to travel to a city whose distance is 90 km or more from his city, and he passes his own city's buildings, he necessarily shortens the four-cycled prayers (*ẓuhr*, *ʿaṣr* and *ʿishāʾ*) only and performs them as two cycles, unless he follows a resident imam, in which case he prays it as four cycles in conformity with his imam. An imam who is a traveller prays two cycles and says [after the *salām*] to those following him, 'Complete your prayer, as I am a traveller.' It is better for him to say that before commencing the prayer so as to dispel any confusion thereafter.
2. A traveller continues to shorten, i.e. performing the four-cycled obligatory prayer as two cycles, until he enters his permanent place of residence (*waṭan*),¹³⁸ or intends to stay half a month [or more] in a city or village, although he shortens if he intends less than that, or does not intend anything, even if he ends up staying for years while intending to leave the following day or week.
3. There is no shortening of sunnah prayers; rather, a traveller should perform them completely without shortening them if he finds ample time and is secure and settled. If he is not so, he leaves them.

¹³⁸ It is defined as that place wherein one was born, or got married therein and did not intend to depart from it before half a month, or took it as a permanent place of residence and determined to settle therein and not depart from it. 'Ābidin. 113.

6.2 The prostration due to the recitation of certain Qur'anic verses (*sajdah al-tilāwah*)¹³⁹

1. Its ruling: it is necessary (*wājib*) due to reciting or hearing such a verse.
2. Its manner of performance: it is a single prostration between two *takbīrahs* without the raising of one's hands parallel with one's ears, *tashahhud* or *salām*.
3. The following are conditional for the validity of the prostration:
 - a. purification from both lesser and greater ritual impurity;
 - b. purification from physical impurities;
 - c. facing the qiblah;
 - d. covering one's 'awrah;
 - e. and having an intention.
4. Its time begins from the moment one hears or recites it, and extends throughout one's life. This is the case if it is recited outside the prayer; as for when it is recited in the prayer, then it is necessary for it to be performed therein.¹⁴⁰
5. It is recommended that one recites the verse inaudibly in front of someone unprepared for it. It is furthermore recommended for the one reciting or hearing it—if one is unable to perform the prostration¹⁴¹—to say:

139 These are 14 verses found in the following *sūrahs*: al-'Arāf (206), al-Ra'd (15), al-Nahl (49), al-Isrā'a (107), Maryam (58), the first one in al-Ḥajj (18) (as opposed to the second one, which Imam Shafi'i considers also to be a prostration verse), al-Furqān (60), al-Naml (25), Alif Lām al-Sajdah (15), Ṣād (24), Ḥā Mim al-Sajdah (Fuṣṣilat) (37), al-Najm (62), al-Inshiqāq (21) and al-'Alaq (19). 'Ābidin, 128.

140 In other words, it cannot be made up after it. If deliberately missed, then, due to his sin, one needs to repent to Allah; otherwise there is no sin. al-Ṭaḥṭāwī, 268. If recited in the prayer, then it should ideally be performed after its recitation, though, if forgotten, it may be performed at any stage in the prayer, even if remembered in the last sitting. If one remembers it in the last sitting and then one performs it, one needs to repeat the last sitting after it, and it is furthermore necessary to perform a prostration of forgetfulness.

141 Unable to perform it because of not fulfilling the conditions or due to some

سَمِعْنَا وَأَطَعْنَا ، غُفْرَانَكَ ، رَبَّنَا وَإِلَيْكَ الْمَصِيرُ.

Sami 'nā wa aṭa 'nā, ghufrānaka, Rabbanā wa ilayka l-maṣīr.

'We hear and obey [You]. We seek Your forgiveness, O Our Lord,
and to You is the final destination.'

He then makes it up.

6.3 The Friday prayer (*ṣalāh al-jumu'ah*)

1. It is personally obligatory on a Muslim who is:
 - a. pubescent;
 - b. sane;
 - c. a city resident;
 - d. and physically healthy [enough to attend the congregation].¹⁴²
2. It is two cycles of the obligatory prayer of Friday, and it is an emphasised sunnah to perform four cycles before and four cycles after it. He ﷺ would perform four cycles before the Friday prayer, without interrupting them by anything; and he

inconvenience.

142 Moreover, it is only obligatory upon men, though if a woman was to perform it, it will be valid. There are certain conditions that need to be fulfilled in order for the Friday prayer to be valid, amongst them:

- that it be performed in a city or its outskirts (although it is not conditional that it be performed in a mosque);
- the presence of a Head of State or his representative to lead the prayer, if they are available;
- the commencement of the noon prayer time;
- the performance of the Friday sermon, which needs to be delivered before the prayer without a long gap, in the presence of a congregation of men, even if it is one, and that it be audible;
- the presence of a congregation for the actual prayer, the least of which is three men excluding the prayer imam;
- permission given for the general public to attend, such that the doors of the mosque or whatever place the Friday prayer is conducted in are open to public. 'Ābidin, 139.

would pray four cycles after the Friday prayer, offering the concluding *salām* at the end of them. It has been related in the hadith, 'When you perform the Friday prayer, pray four cycles; and if something causes you to rush, then pray two cycles in the mosque and two cycles when you return home.' (Narrated by the group¹⁴³ with the exception of al-Bukhāri.)

3. It is necessary for one to hasten to it and to leave buying, selling and anything that preoccupies one from hastening to it. Similarly, one should not be complacent with regards to it, as a serious threat has been mentioned about whoever leaves it: he  said, 'Whoever leaves it out of disregard for it and belittlement of its right, when he lives under an upright or tyrannical ruler, then may Allah not harmonise his affairs, nor grant him blessings in his affairs. Surely, his prayer is of no avail; surely, he has no zakat [that benefits him]; surely, he has no fast, unless he repents.'¹⁴⁴
4. Whoever misses the Friday prayer due to a valid excuse performs the noon prayer instead.

6.4 The Eid Prayer and the sacrificial offering

6.4.1 Eid Prayer (*ṣalāh al-ʿīd*)

It is necessary for whoever is legally responsible to perform the Friday prayer. If missed, it cannot be made up; thus it is valid to perform *tayammum* for it when one fears missing it, even when water is available.

It is two cycles; and its manner of performance is in the following sequence:

1. one intends the prayer for Eid;
2. one says the *takbīrah* of the *taḥrīmah* with the words *Allāhu*

¹⁴³ Namely, the authors of the other five main hadith collections and Imam Aḥmad.

¹⁴⁴ Narrated by Ibn Mājah and al-Bazzār.

akbar;

3. one recites the *thanā'* supplication;
4. one says the three additional *takbīrahs*, raising one's hands parallel to the ears in each of them and leaving them after each *takbīrah* on the sides for the duration of a *takbīrah*. Here, the follower remains silent as the imam recites the *ta'awwudh* and the *basmalah*, followed by al-Fātiḥah and then a *sūrah* (and it is recommended that it be *Sabbih isma Rabbika A'lā* [Qur'an 87]);
5. then both the imam and his followers bow;
6. when they stand up for the second cycle, the imam begins with the *basmalah* inaudibly, followed by audibly reciting al-Fātiḥah and then a *sūrah* (and it is recommended that the latter be *sūrah Hal atāka ḥadītha l-ghāshiyah* [Qur'an 88]);
7. then the imam and his followers say the three additional *takbīrahs* (raising their hands each time as described above) before bowing;
8. and then they bow, and continue as normal until the end of the two cycles.

6.4.2 The sacrificial offering (*al-uḍḥiyyah*)

1. It is the sacrifice of a specific animal within a certain time with the intention to draw near to Allah.
2. It is necessary upon every Muslim, male or female, resident in a city or a village, who possesses the *niṣāb*, even if it is not accruing, such as someone who has real estate like a shop, land or a house in which he does not live. The sacrificial offering is not necessary for a traveller.
3. For residents of cities, its time begins after the Eid prayer until just before the sun sets on the third day of Eid. As for residents of villages, then the time begins from dawn break on the Day

of Sacrifice. If its time expires, one remains liable until one pays its monetary value.¹⁴⁵

4. The sacrificial offering is made from sheep or goats whose age is one full year and who have entered their second year; it is valid to sacrifice a lamb (that is six months [and above]) if, from a distance, it is indistinguishable from sheep that have reached one year of age.
5. It is valid for seven Muslims or less to unite, each one of them intending the sacrificial offering of a *thanī*, which is a camel that is five years of age, or cattle that is two years old. If one of the seven is a disbeliever or someone intending it for consumption of the meat, then it is invalid.
6. One may sacrifice one that has no horns (*jammā*), castrated (*khaṣī*) and a fat, scabrous one. One may not sacrifice a blind animal, nor a scrawny one that has no bone marrow, nor a lame one that cannot walk to the slaughter house, nor one born without ears; as for one whose ears, tail or rump have been cut off, or whose teeth have been plucked, then it is sufficient if the remainder is more than half.
7. The person sacrificing may eat from the meat of the sacrificial offering, feed others or store it away. It is better that the amount that is given away in charity is not less than a third of it.
8. One does not pay the butcher for his slaughtering from its meat. It is also unlawful to sell its hide.
9. Its best type is a male sheep, though one may sacrifice a female.
10. It is recommended to honour the sacrificial offerings, as has been related in a hadith: 'Honour your sacrificial offerings, for they will be your mounts on the Day of Resurrection.'

Ibn Mājah related on the authority of Zayd ibn Arqam that

145 I.e. as charity to the poor

the Companions of Allah's Messenger ﷺ said, 'O Messenger of Allah, what are these sacrificial offerings?' He replied, 'The practice (sunnah) of your father Ibrāhīm the Intimate Friend [of Allah].' They said, 'So what do we gain from them, O Messenger of Allah?' He replied, 'With every drop of blood there is a good deed.' They said, 'Then what about its wool?' He replied, 'With every hair there is a good deed.'

6.5 The prayer for guidance (*ṣalāh al-istikhārah*)

When one of us intends to undertake a journey, get married or buy a house,¹⁴⁶ it is sunnah to pray two cycles, reciting in the first the *thanā'*, the *ta'awwudh*, the *basmalah*, al-Fātiḥah and *Qul yā ayyuhā al-kāfirūn* [Sūrah al-Kāfirūn]; and in the second and in the second, one recites Sūrah al-Ikhlāṣ after al-Fātiḥah. Then, after offering the *salām* to conclude the prayer, one supplicates with the following:

اَللّٰهُمَّ اَسْتَخِيْرُكَ بِعِلْمِكَ ، وَ اَسْتَقْدِرُكَ بِقُدْرَتِكَ ،¹⁴⁷ وَ اَسْأَلُكَ
بِفَضْلِكَ الْعَظِيْمِ ، فَاِنَّكَ تَقْدِرُ وَ لَا اَقْدِرُ ، وَ تَعْلَمُ وَ لَا اَعْلَمُ ، وَ
اَنْتَ عَلَّامُ الْغُيُوْبِ ، اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا [السَّفَرُ - اَوِ الزَّوْاجَ
- اَوِ الشَّرَكَةَ ... يُسَمِّي الْحَاجَةَ - الَّتِي يُرِيدُهَا] خَيْرٌ لِّيْ فِيْ دِيْنِيْ ،
وَ مَعَاشِيْ ، وَ عَاقِبَةِ اَمْرِيْ ، وَ عَاجِلِهِ وَ آجِلِهِ ، فَاقْدُرْهُ لِيْ ، وَ يَسِّرْهُ
لِيْ ، وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا [السَّفَرُ] شَرٌّ لِّيْ فِيْ دِيْنِيْ ، وَ مَعَاشِيْ ،
وَ عَاقِبَةِ اَمْرِيْ ، وَ عَاجِلِهِ ، وَ آجِلِهِ : فَاصْرِفْهُ عَنِّيْ ، وَ اصْرِفْنِيْ عَنْهُ ،
وَ اقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ، ثُمَّ رَضِّنِيْ بِهِ ، وَ صَلَّى اللّٰهُ عَلٰى سَيِّدِنَا
مُحَمَّدٍ وَ عَلٰى اٰلِهِ وَ صَحْبِهِ وَ سَلَّمَ .

¹⁴⁶ Or any life-changing important matter, like changing job.

¹⁴⁷ In the Arabic edition it reads '*biqadarika*' instead of '*biqudratika*', and so is probably a typographical error.

Allāhumma astakhīruka bi 'ilmik, wa astaqdiruka biqudratika, wa as'aluka bifaḍlika l- 'aẓīm, fa-innaka taqdiru wa lā aqdiru, wa ta'lamu wa lā a'lamu, wa anta 'allāmu l-ghuyūb, Allāhumma in kunta ta'lamu anna hādha [s-safara awi z-zawāja, awi sh-sharikah] khayrun lī fī dīnī, wa ma'āshī, wa 'āqibati amrī, wa 'ājilihi wa ājilihi, faqdurhu lī, wa yassirhu lī, wa in kunta ta'lamu anna hādha [s-safara] sharrun lī fī dīnī, wa ma'āshī, wa 'āqibati amrī, wa 'ājilihi wa ājilihi, faṣrifhu 'annī, waṣrifnī'anhu, waqdur liya l-khayr ḥaythu kāna, thumma raḍḍinī bihi, wa ṣallallāhu 'alā sayyidinā Muḥammadin wa 'alā ālihi wa ṣaḥbihi wa sallam.

O Allah, I ask You to guide me to what is best through Your knowledge, and I ask You to empower me through Your power, and I ask You by Your immense grace; for You are able while I am not, and You know while I do not, and You are the Knower of the Unseen. O Allah, if You know this [here one mentions one's need which he seeks, such as marriage, journey or partnership in business] to be better for me in regards to my religion, livelihood and final outcome, in its short-term and long-term, then bring it about for me and facilitate it for me. And if You know this [matter to be mentioned here again] to be worse for me in regards to my religion, livelihood and final outcome, in its short-term and long-term, then keep it away from me, and keep me away from it, and bring about for me the good, wherever it may be, and then make me pleased with it. May Allah bless our master Muhammad, his family and Companions, and give them peace.

After this supplication, he looks to see if he finds inclination in his heart; if he does, then let him proceed [in the matter if he finds such contentment]; but if he finds uneasiness and constriction of the heart, then let him leave it.

6.6 The prayer of *tarāwīḥ* (*ṣalāh al-tarāwīḥ*)

1. It is an emphasised sunnah (*sunnah mu'akkadah*) after the nightfall prayer ('*ishā*') in Ramadan, for men and women. Its performance in the mosque in congregation is a communal sunnah for men.
2. It is twenty cycles, with a recommended sitting after every

four cycles for the duration of the previous four prayed cycles.

3. The imam recites an amount [of the Qur'an] that does not cause the congregation to become bored; however, he does not omit the pausing (*iṭmi'nān*),¹⁴⁸ he completes the integrals of the prayer, nor does he omit the recitation of the *thanā'* at the start of every two cycles, nor the prayer upon the Prophet ﷺ in every *tashahhud*.
4. If one misses the *tarāwīḥ* and the dawn has risen, it cannot be made up.

6.7 The prayer of a sick person (*ṣalāh al-mariḍ*)

1. If a sick person is unable to stand throughout the prayer, or it is difficult for him due to severe pain, or he fears deterioration in his illness or a delay in recovery, then he prays sitting, bowing and prostrating; and he sits however he wants according to his comfort.¹⁴⁹
2. If he is unable to bow and prostrate, he prays sitting gesturing with his head, making his gesture for the prostration lower than his bowing.
3. If he is unable to sit, even by reclining against a cushion, he prays gesturing with his head, whether lying on his back or on his side.
4. If he is unable to pray gesturing according to the latter manner [in point 3 above], the prayer is postponed for him and he makes it up after recovery if they are five prayers or less. As for when his inability prolongs for more than five prayers, then they are lifted and he is not obliged to make them up.
5. Whoever becomes insane or unconscious for five prayers [or

¹⁴⁸ Which is the duration it takes to say the *tasbīḥah* (*Subḥānallāh*) in the bowing, standing after the bowing, the prostration and the sitting up after the prostration.

¹⁴⁹ Even sitting on a chair, though, if able, he has to prostrate on the floor.

less] makes them up; but if they are more, he does not.

6. Whoever is unable to pray gesturing with his head, he does not gesture with his eyes, eyebrows or his heart.

6.8 The prayer of glorification (*ṣalāh al-tasbīḥ*)

It is four cycles in which one invokes 300 glorifications (*tasbīḥahs*). Its manner of performance is in the following order:

1. one intends for the sake of Allah Most High four cycles of the prayer of glorification, followed by saying:

اللَّهُ أَكْبَرُ.

Allāhu akbar

'Allah is the greatest';

2. recital of the supplication for praise (*thanā'*):

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.

Subḥānaka llāhumma wa bi ḥamdika wa tabāraka-smuka wa ta'ālā jadduka wa lā ilāha ghayruk.

'Glory be to You, O Allah, together with Your praise, and blessed is Your name and exalted is Your might. There is no god other than You;'

3. reciting 15 times [the glorification]:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

Subḥanallāhi wa l-ḥamdu lillāhi, wa lā ilāha illa llāhu, wallāhu akbar.

'Glory be to Allah, and all praise is due to Allah. There is no god except Allah, and Allah is the greatest;'

Selected ritual prayers

4. reciting the *ta'awwudh*, the *basmalah*, al-Fātiḥah and a *sūrah* [after it];
5. invoking the glorification [mentioned in point 3 above] 10 times;
6. bowing while saying thrice:

سُبْحَانَ رَبِّيَ الْعَظِيمِ.

Subḥāna Rabbiya l-'Aẓīm.

'Glory be to my Great Lord';

7. invoking the glorification 10 times;
8. rising from the bowing position while saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ، أَللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ .

Sami'allāhu liman ḥamidah, Allāhumma Rabbanāwa laka l-ḥamd.

'Allah hears the one who praises Him. O Allah, O our Lord, and to You is all praise due;'

9. invoking the glorification 10 times;
10. prostrating, and after one has thrice said:

سُبْحَانَ رَبِّيَ الْأَعْلَى .

Subḥāna Rabbiya l-A'ālā

'Glory be to my Most Exalted Lord,'

one invokes the glorification 10 times, followed by sitting;

11. then one invokes the glorification in between the two prostrations 10 times;
12. then one performs the second prostration, and after one has thrice said:

سُبْحَانَ رَبِّيَ الْأَعْلَى .

Subhāna Rabbiya l-Aʿlā

one invokes the glorification 10 times;

13. one gets up for the second cycle and invokes the glorification 15 times at the beginning;
14. and then one completes the four cycles: in every cycle 75 glorifications.

The hadith for the prayer of glorification has been narrated by the compilers of the *Sunan*.¹⁵⁰ Ibn Hajar said, 'Ibn Khuzaymah and al-Hakim have graded it as rigorously authentic (*ṣaḥīḥ*), whilst a group have graded it as authentic (*ḥasan*).'

6.9 The prayer of need (*ṣalāh al-ḥājah*)

Whoever has a need from Allah Most High or from a person, then let him pray two cycles to Allah Most High, and after the *salām* supplicate with the following,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، وَ صَلَّى اللَّهُ عَلَى
سَيِّدِنَا مُحَمَّدٍ ، وَ عَلَى آلِهِ وَ صَحْبِهِ أَجْمَعِينَ ، لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ
الْكَرِيمُ ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ،
أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ ، وَغَزَائِمَ مَغْفِرَتِكَ ، وَ الْغَنِيمَةَ مِنْ كُلِّ بَرٍّ ،
وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ ، لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ ، وَ لَا هَمًّا إِلَّا فَرَجْتَهُ ،
وَ لَا حَاجَةً لَكَ فِيهَا رِضًى إِلَّا قَضَيْتَهَا ، يَا أَرْحَمَ الرَّاحِمِينَ ، اَللَّهُمَّ إِنِّي
أَسْأَلُكَ وَ أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ ، نَبِيِّ الرَّحْمَةِ ، يَا مُحَمَّدُ ، إِنِّي
تَوَجَّهْتُ بِكَ إِلَى رَبِّكَ فِي حَاجَتِي هَذِهِ لِتُقْضَى لِي ، اَللَّهُمَّ شَفِّعْهُ فِيَّ ،

150 Abū Dāwūd, Ibn Mājah and al-Tirmidhī.

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ ، وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ .

Bismillāhi r-raḥmāni r-raḥīm. Al-hamdu lillāhi Rabbi l-‘ālamīna, wa ṣallallāhu ‘alā sayyidinā Muḥammadin wa ‘alā ālihi wa ṣaḥbihi ajma‘in, lā ilāha illallāhu l-ḥalīmu l-karīm, subḥānallāhi Rabbi l-‘arshi l-‘azīmi, al-ḥamdu lillāhi Rabbi l-‘ālamīn, as‘aluka mujibāti raḥmatika, wa ‘azā‘ima maghfiratika, wa l-ghanīmata min kulli birr, wa s-salāmata min kulli ithm, lā tada‘ lī dhanban illā ghafartahu, wa lā hamman illā farrajtahu, wa lāḥājatan laka fihā riḍan illā qadaytahā, yā arḥama r-rāḥimīn, Allāhumma innī as‘aluka wa atawajjahu ilayka bi nabiyyika Muḥammad, nabiyyi r-raḥmati, yā Muḥammad, innī tawajjahtu bika ilā Rabbika fihājati hādhihi lituqḍā lī, Allāhumma shaffi‘hu fiyya, wa ṣallallāhu ‘alā sayyidinā Muḥammadin wa ‘alā ālihi wa ṣaḥbihi wa sallam.

‘In the name of Allah, the All-Merciful, the Compassionate. All praise belongs to Allah, the Lord of the Worlds, and may Allah bless our master Muhammad, his family and all his Companions. There is no god except Allah, the Clement, the Generous. Glory be to Allah, the Lord of the Magnificent Throne. All praise belongs to Allah, the Lord of all the Worlds. I ask You for those things that necessitate Your mercy, deeds that ensure Your forgiveness, effortless attainment of every good, and safety from every sin. Do not leave me any sin except You have forgiven it, nor a worry except You have given relief from it, nor a need from You wherein is Your pleasure except You have fulfilled it, O Most Merciful of the Merciful. O Allah, verily I ask You and I turn to You through Your Prophet Muhammad, the Prophet of Mercy ﷺ. O Muhammad, I have turned through you to your Lord in this need of mine so that it may be fulfilled. O Allah, let him intercede for me. May Allah bless our master Muhammad, his family and Companions, and give them peace.’

6.10 Recommendations (*mandūbāt*), litanies (*awrād*) and supererogatory prayers (*nawāfil*)

1. The mid-morning prayer (*ṣalāh al-ḍuḥā*) is four cycles or more.¹⁵¹ Al-Ṭabarānī narrated from him ﷺ, ‘Whoever prays

¹⁵¹ Prayed in twos or fours; however, according to Imam Abū Ḥanifah, it is better prayed in fours as the Prophet ﷺ used to pray it as four without interrupting them with *salām*, and

two cycles in the mid-morning will not be registered as one of the heedless; and whoever prays four will be registered as one of the worshippers; and whoever prays six will be given sufficiency for that day; and whoever prays eight, Allah Most High will register him as one of the devout slaves; and whoever prays twelve cycles, Allah will build for him a house in Paradise.'

2. Whoever prays the dawn prayer in congregation and then sits remembering Allah Most High until the sun rises, and then prays two cycles, has the reward of a complete hajj and umrah.
3. Whoever says ten times immediately after the dawn prayer, whilst he has not moved his feet and before speaking:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، يُحْيِي وَيُمِيتُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

Lā ilāha illallāhu waḥdahu lā sharīka lah(u), lahu l-mulku wa lahu l-ḥamd, yuḥyī wa yumītu wa huwa 'alā kulli shayin qadīr.

"There is no god except Allah, alone without a partner; to Him belongs sovereignty and to Him belongs all praise. He gives life and death, and He has power over all things,"

will have ten good deeds registered for him, ten bad deeds erased for him, and ten degrees elevated for him; and he is then protected that day from anything harmful and from Satan; and he is not pursued for a sin he commits on that day, except associating partners with Allah Most High.

4. Whoever reads Āyah al-Kursī immediately after every prayer, nothing will prevent him from entering Paradise except death.
5. Thawbān said, 'When he ﷻ would depart the prayer,¹⁵² he

because of his persistant performance ﷻ of four cycles for *ḍuḥā* is established. Al-Ṭaḥṭāwī, 215.

152 Meaning when he ﷻ would offer the *salāms* for concluding the prayer.

would seek forgiveness from Allah Most High thrice [by saying *astaghfirullāh* on each occasion] and then say:

اَللّٰهُمَّ اَنْتَ السَّلَامُ ، وَ مِنْكَ السَّلَامُ ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ .

Allāhumma anta s-salām, wa minka s-salām, tabārakta yā dha l-jalālī wa l-ikrām

‘O Allah, You are *al-Salām*, and from You is peace, blessed are You, O possessor of majesty and generosity.’ (Narrated by Muslim.)

6. Whoever glorifies Allah Most High after every prayer thirty-three times [by saying *Subhān Allāh* on each occasion], praises Allah Most High thirty-three times [by saying *alḥamdu lillāh* on each occasion], magnifies Allah Most High thirty-three times—and that is ninety-nine—[by saying *Allāhu akbar* on each occasion] and says by way of completing the hundred:

لَا اِلَهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ ، يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

Lā ilāha illallāhu waḥdahu lā sharīka lah(u), lahu l-mulku wa lahu l-ḥamd, yuḥyī wa yumītu wa huwa 'alā kulli shayin qadīr.

‘There is no god except Allah, alone without partner; to Him belongs all sovereignty, and to Him belongs all praise. He gives life and death, and He has power over everything,’

his sins are forgiven, even if they are like the froth on the sea. (Narrated by Muslim.)

7. When you have prayed the dawn prayer, then say seven times before speaking [to anyone],

اَللّٰهُمَّ اَجِرْنِي مِنَ النَّارِ .

Allāhumma ajirnī mina n-nār.

‘O Allah, grant me refuge from the Fire,’

for if you die on that day, Allah will ordain for you refuge from the Fire. And when you pray *maghrib*, then say seven times, before speaking:

اَللّٰهُمَّ اَجِرْنِيْ مِنَ النَّارِ .

Allāhumma ajirnī mina n-nār.

‘O Allah, grant me refuge from the Fire,’

for if you die on that night, Allah will ordain for you refuge from the Fire. (Narrated by al-Nasāʾī and Abū Dāwūd.)

8. Whoever prays four cycles before the *ẓuhr* prayer,¹⁵³ it is as if he has prayed the night-vigil (*tahajjūd*) of that night; and whoever prays them after the ‘*ishā*’ prayer, they will be as if performed on the Night of Divine Decree (*Laylah al-Qadr*).
9. Whoever prays six cycles after the *maghrib* prayer will be registered amongst the *awwābs*; an *awwāb* is someone who immediately repents upon committing a sin.
10. Whoever prays four cycles after the *maghrib* prayer before speaking to anyone will be raised to the *‘Ilīyīn* (the loftiest place in Paradise), and he will be as one who attended the Night of Divine Decree in Masjid al-‘Aqṣā, and it will be better for him than standing half the night [in worship].
11. There is no Muslim who performs ablution and does so well, and then gets up and prays two cycles, with his heart devoted to them, except Paradise becomes necessary for him. (Narrated by Muslim.)
12. When the last ten days of Ramadan would begin, he would spend the nights in worship, waking his family and exerting himself in worship.¹⁵⁴

153 This refers to the four emphasised sunnahs of *ẓuhr*.

154 Literally, tie his sarong, which is a metaphor for exertion and striving.

13. Whoever spends the Eid night in worship,¹⁵⁵ Allah will give life to his heart on the Day that the hearts shall die.¹⁵⁶
14. There are no days more beloved to Allah for Him to be worshipped therein than the [first] ten days of Dhū al-Ḥijjah; fasting in each one of them is equal to fasting a year, and standing in each of their nights in worship [is similar in reward] to standing the Night of Divine Decree in worship.
15. When it is the Night of Mid-Sha‘bān, stand during its night in worship and fast during its day, for Allah Most High descends¹⁵⁷ during it at the time of sunset to the heaven of this world (*dunyā*) and continues to say until dawn break, ‘Is there anyone seeking forgiveness so that I may forgive him? Is there anyone seeking provision so that I may grant him provision? Is there So-and-so...? Is there So-and-so...?’
16. Paradise becomes necessary for whoever spends the following five nights in worship:
 - a. the Night of Tarwiyah: the eighth of Dhū al-Ḥijjah;
 - b. the Night of ‘Arafah: the night following the Night of Tarwiyah;
 - c. the Night of Naḥr (sacrifice): the night following the Night of ‘Arafah;

155 In other words, the night before the Eid prayer.

156 ‘Some of the scholars have said its meaning is that Allah will keep him steadfast on his faith at the time of the seizure of his soul, and strengthen him when the two angels interrogate him in the grave and during the interrogation on the Day of Resurrection.’ Burhānī, Muḥammad Hishām. *A Believer’s Guide to Fasting*. 1st edn. England: Heritage press, 2013, 1434, 84.

157 Ibn Ḥajar al-‘Asqalānī, in his commentary on *al-Bukhārī*, comments on the wording ‘descent’ when attributed to Allah, ‘Ibn al-‘Arabī said, “[The word] ‘descent’ returns to His actions and not to His essence; rather, that is an expression for His angel descending with His commandment and prohibition.” He then says, “The upshot is that it is metaphorically interpreted in two ways: either with the meaning that He sends down His command or, He sends down His angel with His command; or it is a figurative expression bearing the meaning of [His] benignity with those supplicating to Him and His answering their prayers and the like.”’ Asqalānī, Ibn Ḥajar. *Fath al-Bārī*. 3rd edn. Beirut: Iḥyā’ al-Turāth al-‘Arabī, 1405/1985, 23:3.

- d. the Night of Fiṭr (breaking fast): the night of the first day of Eid al-Fiṭr;
- e. and the Night of Mid-Sha'bān.

6.11 The pre-eminent supplication for forgiveness (*sayyid al-istighfār*)

The pre-eminent supplication for forgiveness (*sayyid al-istighfār*) is for one to say:

اَللّٰهُمَّ اَنْتَ رَبِّيْ ، لَا اِلٰهَ اِلَّا اَنْتَ ، خَلَقْتَنِيْ وَ اَنَا عَبْدُكَ ، وَ اَنَا عَلٰى
عَهْدِكَ وَ وَعْدِكَ مَا اسْتَطَعْتُ ، اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ ، اَبُوْءُ لَكَ
بِنِعْمَتِكَ عَلَيَّ ، وَ اَبُوْءُ بِذَنْبِيْ ، فَاغْفِرْ لِيْ ، فَاِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا
اَنْتَ .

*Allāhumma anta Rabbī, lā ilāha illā ant, khalaqtanī wa ana 'abduk,
wa ana 'alā ahdika wa wa'dika ma-staṭa't, a'ūdu bika min sharri
māṣana't, abū'u laka bi ni'matika 'alayya, wa abū'u bi dhanbī, fa-
ghfirli, fa-innahu lā yaghfiru dh-dhunūba illā ant.*

'O Allah, You are my Lord, there is no god except You. You created me, and I am Your slave, and I vow to fulfil my covenant and promise to You as much as I can. I take refuge in You from the evil of what I have done. I acknowledge Your favours upon me, and I acknowledge my sin, so forgive me, for none forgives sins except You.'

Whoever says it with conviction during the day and then dies on the same day before the evening, he will be one of the inhabitants of Paradise; and whoever says it with conviction during the night and dies before the morning, he will be one of the inhabitants of Paradise. (Narrated by Aḥmad, al-Bukhārī and al-Nasā'ī on the authority of Shaddād ibn Aws.)

6.12 Miscellaneous supplications

اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي ، وَتُلَمُّ بِهَا شَعْنِي ،
وَتُصْلِحُ بِهَا غَائِبِي وَتَرْفَعُ بِهَا شَاهِدِي ، وَتُزَكِّي بِهَا عَمَلِي ، وَتُلْهِمُنِي
بِهَا رُشْدِي ، وَتَرْدُ بِهَا أَلْفَتِي ، وَتَعْصِمُنِي بِهَا مِنْ كُلِّ سُوءٍ .

O Allah, verily I ask You for a mercy from Yourself by which You guide my heart, harmonise my affairs, mend my internal traits, raise my external good deeds [for acceptance], purify my deed and inspire me to my guidance, return my harmony, and protect me from all evil.

اللَّهُمَّ أَعْطِنِي إِيمَانًا وَ يَقِينًا لَيْسَ بَعْدَهُ كُفْرٌ ، وَرَحْمَةً أَنَالُ بِهَا شَرَفَ
كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ .

O Allah, grant me faith and certainty that is free of any disbelief, and a mercy by which I attain the honour of Your grace in this world and the next.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْفَوْزَ فِي الْقَضَاءِ ، وَنُزُلَ الشُّهَدَاءِ ، وَ عَيْشَ
السُّعْدَاءِ ، وَ النَّصْرَ عَلَى الْأَعْدَاءِ .

O Allah, I ask for a triumphal fate, the abode of the matrys, the life of the felicitous and victory over the enemies.

اللَّهُمَّ إِنِّي أُنْزِلُ بِكَ حَاجَتِي ، فَإِنْ قَصُرَ رَأْيِي ، وَ ضَعُفَ عَمَلِي ،
إِفْتَقَرْتُ إِلَى رَحْمَتِكَ ، فَاسْأَلُكَ يَا قَاضِيَ الْأُمُورِ ، يَا شَافِيَ الصُّدُورِ ،
كَمَا تُجِيرُ فِي الْبُحُورِ ، أَنْ تُجِيرَنِي مِنْ عَذَابِ السَّعِيرِ ، وَ مِنْ دَعْوَةِ
النُّبُورِ ، وَ مِنْ فِتْنَةِ الْقُبُورِ اللَّهُمَّ مَا قَصُرَ عَنْهُ رَأْيِي ، وَلَمْ تَبْلُغْهُ نِيَّتِي ،
وَلَمْ تَبْلُغْهُ مَسْأَلَتِي مِنْ خَيْرٍ وَعَدْتَهُ أَحَدًا مِنْ خَلْقِكَ ، أَوْ خَيْرِ أَنْتَ

مُعْطِيهِ أَحَدًا مِنْ عِبَادِكَ، فَإِنِّي أَرْغُبُ إِلَيْكَ فِيهِ، وَأَسْأَلُكَ إِيَّاهُ بِرَحْمَتِكَ
يَا رَبَّ الْعَالَمِينَ.

O Allah, I consign my needs to You, so if my opinion fell short, and my my deed was lacking, then I am impoverished to Your mercy. So I ask You, O Fulfiller of Needs, and O Healer of Hearts, that just as You protect what is in the oceans that You protect me from the torment of the Blazing Fire, and from calling out for destruction and from the tribulation in the grave. O Allah, where my opinion fell short, and where my intention and request did not reach in any good that You promised any of Your creation or any good that You will give any of Your slaves, then indeed I am desirous of it from You, and I ask You by Your mercy, O Lord of the Worlds.

اَللّٰهُمَّ يَا ذَا الْحَبْلِ الشَّدِيدِ ، وَ ذَا الْأَمْرِ الرَّشِيدِ ، أَسْأَلُكَ الْآمَنَ يَوْمَ
الْوَعْدِ ، وَالْجَنَّةَ يَوْمَ الْخُلُودِ ، مَعَ الْمُقَرَّبِينَ الشُّهُودِ .

O Allah, O the Lord of the strong rope and the upright affair, I ask You for security on the Day of the Threat and paradise on the Day of Eternity, with those who are drawn near and behold [Allah].

اَللّٰهُمَّ اجْعَلْنَا هَادِيْنَ مُهْتَدِيْنَ ، غَيْرَ ضَالِّيْنَ وَلَا مُضِلِّيْنَ ، سِلْمًا
لِّأَوْلِيَائِكَ ، وَعُدْوًا لِأَعْدَائِكَ ، نُحِبُّ بِحُبِّكَ مَنْ أَحَبَّكَ ، وَنُعَادِي
بِعَدَاوَتِكَ مَنْ خَالَفَكَ .

O Allah, make us guides and guided, not misguided and misguiding, allies of Your friends and enemies against Your enemies. We love because of Your love for those who love You, and we are at enmity because of Your enmity towards those who oppose You.

اَللّٰهُمَّ هَذَا الدُّعَاءُ وَعَلَيْكَ الْإِجَابَةُ ، وَهَذَا الْجُهْدُ وَعَلَيْكَ التَّكْلَانُ .

O Allah, this is the supplication and upon You is the response, and this is the endeavour and upon You is the reliance.

اَللّٰهُمَّ اجْعَلْ لِيْ نُوْرًا فِيْ قَبْرِىْ ، وَنُوْرًا مِنْ خَلْفِيْ ، وَنُوْرًا عَنْ يَمِيْنِيْ ،
وَنُوْرًا عَنْ شِمَالِيْ ، وَنُوْرًا مِنْ تَحْتِيْ ، وَنُوْرًا مِنْ فَوْقِيْ ، وَنُوْرًا فِيْ
بَصْرِىْ ، وَنُوْرًا فِيْ شَعْرِىْ ، وَنُوْرًا فِيْ بَشْرِىْ ، وَنُوْرًا فِيْ لَحْمِيْ ، وَنُوْرًا
فِيْ دَمِيْ ، وَنُوْرًا فِيْ عِظَامِيْ .

O Allah, make for me a light in my grave, a light behind me, a light
on my right, a light on my left, a light beneath me, a light above me,
a light in my sight, a light in my hair, a light in my skin, a light in my
flesh, a light in my blood and a light in my bones.

اَللّٰهُمَّ اَعْظِمْ لِيْ نُوْرًا ، وَاَعْطِنِيْ نُوْرًا .

O Allah, magnify for me my light and grant me a light.

سُبْحَانَ الَّذِيْ تَعَطَّفَ بِالْعِزِّ وَ قَالَ بِهٖ ، سُبْحَانَ الَّذِيْ لَيْسَ الْمَجْدُ وَ
تَكَرَّمَ بِهٖ ، سُبْحَانَ الَّذِيْ لَا يَنْبَغِيْ التَّسْبِيْحُ اِلَّا لَهٗ ، سُبْحَانَ ذِي الْفَضْلِ
وَالنِّعَمِ ، سُبْحَانَ ذِي الْمَجْدِ وَالْكَرَمِ سُبْحَانَ ذِي الْجَلَالِ وَالْاِكْرَامِ .

Glory be to the One who has worn the cloak of might and has
prevailed over all through it. Glory be to the One who wore glory
and has graciously bestowed through it. Glory be to the One who
deserves to be exclusively glorified. Glory be to the possessor of
bounty and favours. Glory be to the possessor of magnificence and
generosity. Glory be to the Possessor of Majesty and Benevolence.

CHAPTER SEVEN

Bequests, funeral procedures and prayer



7.1 Bequests (*al-waṣiyyah*)

1. A bequest is required by the Sacred Law due to His Most High's words, 'After [the payment of] a bequest he may have bequeathed or a debt' [Qur'an 11:4]. Ibn Mājah related on the authority of Jābir from the Prophet ﷺ that he said, 'Whoever dies after bequeathing, he dies on the path and sunnah, dies upon God-consciousness and martyrdom, and dies forgiven.'
2. A bequest is the transfer of possession of one's property and wealth upon one's death.
3. It is necessary (*wājib*) in returning deposits, discharging debts and obligations like atonements (*fiḍyah*) for missed prayers, fasts,¹⁵⁸ hajj, zakat and expiations (*kaffārāt*); recommended (*mustahabb*) for voluntary charity and good causes; and disliked (*makrūh*) in innovations that contravene the purified sunnah.¹⁵⁹

158 The atonement (*fiḍyah*) for each missed obligatory and *witr* prayer and each fast is half a *ṣā'* of quality wheat or its monetary value. A *ṣā'* is a traditional measure of volume equivalent to approximately 2.03 litres. It was customary for foodstuffs to be measured by volume previously and not by weight. Half a *ṣā'* equals approximately 2 kg in weight.

159 Such as bequeathing to immoral people whom one presumes will spend on immoral activities.

4. Its condition is that the benefactor be eligible to give voluntary donations,¹⁶⁰ and for the beneficiary to be alive¹⁶¹ and to be eligible to give voluntary donations, and that he is not an inheritor and that the bequest does not exceed one-third of the benefactor's wealth. It is to be discharged after the payment of debts; and it is recommended to desist from bequeathing when one's inheritors will not be left self-sufficient through their obligatory shares of the inheritance. It is valid with all of one's wealth when one has no inheritors, as elucidated in the books of Islamic law.

7.2 Funeral procedures (*al-janā'iz*) and its prayer

7.2.1 What is to be done when one is on one's deathbed (*iḥtiḍār*)

When a Muslim is on the verge of death, he is turned towards the qiblah on his right side if it does not hurt him or pose a hardship for him; if it is difficult for him, he is left as he is.¹⁶²

He is to be instructed with the two testimonies by one of those present, who recites the following so that the dying person can hear:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

*Ashhadu allā ilāha illallāhu wa ashhadu anna Muḥammada
r-rasūlullāh.*

'I testify that there is no god except Allah, and I testify that

160 Meaning that he is an adult and sane, as a minor or an insane adult is not eligible to give voluntary donations. Ibn 'Ābidīn, 5:415.

161 Alive at the time of the bequest if the beneficiary is a specific person, or if not, then upon the death of the benefactor. Ibid. 5:416.

162 It is recommended to recite Sūrah Yāsīn before him due to the exhortation to it in the hadith, 'Recite Yāsīn on your deceased'; and in another narration it is related, 'There is no ill person in whose presence Yāsīn is recited, except he dies quenched of thirst, and he will enter his grave quenched of thirst.' Some of the latter-day scholars also approved of reciting Sūrah al-Ra'd in his presence because of Jābir's words, for it eases the departure of his soul. Al-Ṭaḥṭāwī, 308.

Muhammad is the Messenger of Allah.¹⁶³

He, however, should not be ordered, such as it being said to him, 'Say, "I testify that there is no god except Allah,"' except if the dying person is a disbeliever.

7.2.2 What is to be done after the parting of his soul

1. His head is tied from beneath his chin to the top of his head.
2. His eyes are closed, preferably by the most gentle of his family to him; and when closing them it is said by the one closing them:

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ، أَللَّهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ ، وَ سَهِّلْ عَلَيْهِ
مَا بَعْدَهُ ، وَ أَسْعِدْهُ بِلِقَاءِكَ ، وَ اجْعَلْ مَا خَرَجَ إِلَيْهِ خَيْرًا مِمَّا خَرَجَ عَنْهُ ،
أَللَّهُمَّ اغْفِرْ لَهُ ، وَ ارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ ، وَ اخْلُقْهُ فِي عَقِبِهِ فِي
الْفَائِزِينَ ، وَ اغْفِرْ لَنَا وَ لَهُ يَا رَبِّ الْعَالَمِينَ ، وَ افْسَحْ لَهُ فِي قَبْرِهِ ، وَ نَوِّرْ
لَهُ فِيهِ ، وَ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ وَ سَلِّمْ .

*Bismillāhi wa 'alā millati rasūlillāh, Allāhumma yassir 'alayhi
amrahu, wa sahhil 'alayhi mā ba'dahu, wa as'idhu biliqā'ika, wa
j-'al mā kharaja ilayhi khayran mim mā kharaja 'anhu, Allāhumma
gh-fir lahu, wa r-fa' darajatahu fi l-mahdiyyin, wakh-lufhu fi 'aqibhi
fi l-fā'izīn, wagh-fir lanā wa lahu yā Rabba l-'ālamīn, waf-saḥ
lahu fi qabrihi, wa nawwir lahu fihi, wa ṣallallāhu 'alā sayyidinā
Muḥammadin wa ālihi wa sallam.*

'In the name of Allah, and in accordance with the creed of Allah's

¹⁶³ 'It has been related that he ﷺ ordered that one instruct [the deceased] after burial by saying, 'O So-and so, remember your religion which you adhered to: the testimony that there is no god except Allah and that Muhammad is the Messenger of Allah and that Paradise is real, the Fire is real, the resurrection is real, that the last hour is coming without a doubt, that Allah will raise the dead from the graves; and that you are pleased with Allah as a Lord, Islam as a religion, Muhammad ﷺ as a prophet, the Qur'an as a guide, the Kaaba as your direction of prayer and the believers as brothers.' Ibn 'Abidin, 1:571.

Messenger ﷺ. O Allah, facilitate his affair for him, make easy for him what is to come, grant him happiness in meeting You, and make that to which he has gone better than that from which he left. O Allah, forgive him, elevate his rank amongst the rightly-guided, and be a guardian over his offspring [by placing them] amongst the successful. Forgive us and him, O Lord of the Worlds, and expand his grave for him and illuminate it for him. May Allah bless our master Muhammad and his family and give them peace.'

Any woman menstruating or during her post-natal bleeding, and likewise someone in a state of greater ritual impurity (*junub*), is told to leave his presence;¹⁶⁴ and his debts are to be hastily paid off so that he is absolved of his obligation, followed by the preparation for the funeral (*tajhīz*).

7.2.3 Washing the deceased (*ghasl al-mayyit*)

1. He is placed on a bed raised above the floor, and he is stripped of his clothes, though his 'awrah remains covered.¹⁶⁵
2. The ablution is performed on him if he was legally responsible for prayer, without the washing of his mouth and nose, unless he was in a state of greater ritual impurity (*junub*) or a women menstruating or in her postnatal bleeding period.
3. Thereafter, he is to be washed with hot water that is boiled with lote tree leaves, if available, otherwise with mere cold water. Today soap is a substitute for lote tree leaves.
4. The following are to be observed during the washing:
 - a. beginning the washing with the right limbs;
 - b. washing the body three times; thus one:
 - i. pours water over him as he is stretched over the bed;

¹⁶⁴ This is preferable if there is no need for them to be there, otherwise they may stay. Ibid. 308.

¹⁶⁵ The scholars have differed as to whether this is from the navel to the knees, or the private area only. Ibn 'Ābidīn, 1:574.

- ii. lays him on his left side and pours water over him thrice, followed by the same on his right side;¹⁶⁶
- iii. sits him up and gently rubs his stomach so that any remaining excrement exits. If something exits from him, he is washed in order to remove the impurity from him, though he does not wash him totally again, as the emission of impurity from the deceased does not nullify the bath and the ablution;
- iv. he then dries him, after having repeated the above thrice.

7.2.4 Shrouding the deceased (*takfīn al-mayyit*)

1. It is from the sunnah for a man to be shrouded in three garments:
 - a. *izār* (which is from the tip of his head to his feet);
 - b. *qamīṣ* [tunic] (from the base of his neck to his feet, without sleeves);
 - c. and a *lifāfah* (a sheet of cloth whose length exceeds the head and the feet of the deceased, in which the deceased is wrapped; and it is tied from the top and the bottom).
2. It is permissible to confine to two garments: namely, the *izār* and *lifāfah*. Using a single garment is considered disliked, unless there is a necessity.¹⁶⁷
3. Whatever is permissible for one to wear during one's lifetime is also permissible for one to be shrouded in, such as linen and cotton.
4. It is not permissible to be extravagant in shrouding by

¹⁶⁶ He is to be laid on his left once again to be washed a third time to complete the three washes, which is a sunnah. Ibn 'Abidīn, 1:575.

¹⁶⁷ A necessity such as a lack of availability.

choosing a cloth of an extortionate price.

5. A woman is shrouded in five pieces of cloth:
 - a) *izār*;
 - b) *qamīṣ*, like a man;
 - c) *khimār* for her face and head;
 - d) a wide *khirqah* to tie over her breasts, from the top of her chest to her navel;
 - e) and a *lifāfah*.
6. It is permissible to confine to three pieces of cloth when shrouding a woman: namely, the *izār*, *khimār* and *lifāfah*.
7. It is not permissible to comb the hair or beard of the deceased, nor to cut his nails and hair.
8. A deceased woman's hair is placed on her chest.

7.2.5 The funeral prayer (*ṣalāh al-janāzah*)

1. The funeral prayer is a communal obligation, just as is shrouding him, preparing him for the burial and his burial; if some undertake it, then the obligation is lifted from the rest.
2. The one most entitled to pray over the deceased is the sultan [leader]; if he is not present, then his representative, followed by the judge, followed by the imam of the vicinity, and then finally his next of kin.
3. If the next of kin has prayed the funeral prayer, it is no longer permissible for anyone else to pray over the deceased.
4. If the deceased is buried and the soil is hurled over him before the prayer is performed over him, then he is to be prayed over whilst he is in his grave as long as he has not started to decompose.

5. The prayer over the deceased is disliked in a mosque.¹⁶⁸
6. If one misses the funeral prayer, one cannot make it up. Consequently, it is valid to perform *tayammum* for it when there is fear of missing it in spite of the presence of water, as is the case with the prayer of the two Eids.¹⁶⁹

7.2.5.1 HOW TO PERFORM THE PRAYER OVER THE BIER

1. One says when intending:

نَوَيْتُ الصَّلَاةَ لِلَّهِ وَالدُّعَاءَ لِهَذَا الْمَيِّتِ . اللَّهُ أَكْبَرُ .

Nawaytu ṣ-ṣalāta lillāhi wa d-du'ā'a li-hādha l-mayyit. Allāhu akbar.

'I have intended the prayer for the sake of Allah and the supplication for this deceased. Allah is the greatest.'

2. One starts by saying:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَاءُكَ
وَلَا إِلَهَ غَيْرُكَ .

*Subhānaka Allāhumma wa bi ḥamdika wa tabāraka-smuka wa ta'ālā
jadduka wa lā ilāha ghayruk.*

'Glory be to You, O Allah, together with Your praise. May Your name be blessed, Your might exalted and Your praise magnified. There is no god other than You.'

3. Then one invokes the second *takbīrah*,¹⁷⁰ followed by reciting the *Ibrāhīmiyyah* prayer.
4. A third *takbīrah* is invoked, followed by supplicating for the

¹⁶⁸ The scholars have differed over whether this is prohibitively or slightly disliked. This is if it is without a genuine excuse; otherwise, there is no dislike. *Minah* 322.

¹⁶⁹ As there is no substitute for these prayers if they are missed.

¹⁷⁰ Without raising one's hand, but rather keeping them folded on the navel.

deceased that he attain mercy, forgiveness and admission to Paradise; moreover, one invokes prayers upon the Prophet ﷺ. It is preferable for one to recite the following supplication:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَ مَيِّتِنَا وَ شَاهِدِنَا وَ غَائِبِنَا وَ صَغِيرِنَا وَ كَبِيرِنَا وَ ذَكَرِنَا
وَ اُنْثَانَا . اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلَى الْاِسْلَامِ وَ مَنْ تَوَفَّيْتَهُ مِنَّا
فَتَوَفَّهُ عَلَى الْاِيْمَانِ وَ خُصَّ هَذَا الْمَيِّتَ بِالْعَفْوِ وَ الْغُفْرَانِ . اَللّٰهُمَّ اِنْ كَانَ
مُحْسِنًا فَزِدْ فِيْ اِحْسَانِهِ وَ اِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ وَ لَقِّهِ الْاَمْنَ وَ
البُشْرَى وَ الْكَرَامَةَ وَ الزُّلْفَى بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ .

*Allāhumma gh-fir li-ḥayyīnā wa mayyitinā wa shāhidinā wa ghā'ibinā
wa ṣaghīrinā wa kabīrinā wa dhakarīnā wa unthānā. Allāhumma
man aḥyaytahu minnā fa-aḥyihi 'ala l-Islām wa man tawaffaytahu
minnā fa-tawaffahu 'ala l-īmāni wa khuṣṣa hādha l-mayyiti bi l-'afwi
wa l-ghufrān. Allāhumma in kān muḥsinan fa-zid fī iḥsānihi wa in
kāna musī'an fa-tajāwaz 'anhu wa laqqihi l-amna wa l-bushrā wa
l-karāmata wa z-zulfā bi-rahmatika yā arḥama r-rāḥimīn.*

O Allah, forgive our living and our deceased, our present ones and those absent, our young ones and the elderly, and our males and females. O Allah, to whomsoever You give life from amongst us, then give him life upon Islam; and for whomsoever You take their life from amongst us, then take his life upon faith. Distinguish this deceased person with pardon and forgiveness. O Allah, if he was devout, then increase his devoutness; and if he was a sinner, then pardon his mistakes. Grant him safety, glad tidings, honour and closeness [to You] by Your mercy, O Most Merciful of the Merciful.

Or one may say:

اَللّٰهُمَّ اغْفِرْ لَهُ ، وَ اَرْحَمْهُ ، وَ عَافِهِ ، وَ اغْفُ عَنْهُ ، وَ اَكْرِمْ نَزْلَهُ ، وَ وَسِّعْ
مَدْخَلَهُ ، وَ اغْسِلْهُ بِالْمَاءِ وَ الثَّلْجِ وَ الْبَرْدِ ، وَ نَقِّهِ مِنَ الْخَطَايَا ، كَمَا يُنْقَى
الثُّوبُ الْاَبْيَضُ مِنَ الدَّنَسِ ، وَ اَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ ، وَ اَهْلًا خَيْرًا
مِنْ اَهْلِهِ ، وَ زَوْجًا خَيْرًا مِنْ زَوْجِهِ ، وَ اَدْخِلْهُ الْجَنَّةَ ، وَ اَعِزَّهُ مِنْ عَذَابِ

الْقَبْرِ وَعَذَابِ النَّارِ.

Allāhumma-ghfir lahu, wa-rhamhu, wa 'āfihi, wa-'fu 'anhu, wa akrim nuzulahu, wa wassi' madkhalahu, wa-ghsilhu bi l-mā'i wa th-thalaji wa l-barad(i), wa naqqihi mina l-khaṭāyā kamā yunaqqa th-thawbu l-abyaḍu mina d-danas, wa abdilhu dāran khayran min dārihi wa ahlān khayran min ahlihi wa zawjan khayran min zawjihi, wa adkhillhu l-jannah, wa a'idhhu min 'adhābi l-qabri wa 'adhābi n-nār.

O Allah, forgive him, have mercy on him, grant him protection, pardon him, ennoble his home, expand his [place of] entry, wash him with water, snow and hail, cleanse him from sins just as a white garment is cleansed from dirt, replace his abode for one that is better than it, a family better than his family and a spouse better than his spouse; and admit him to Paradise and give him refuge from the torment in the grave and the torment of the Fire.

If the deceased was a child, then instead of the words 'distinguish this deceased person with pardon and forgiveness...' one says:

اَللّٰهُمَّ اجْعَلْهُ لَنَا وَلِوَالِدَيْهِ فَرَطًا وَ اَجْرًا وَ ذُخْرًا وَ صَلِّى اللّٰهُ عَلٰى مُحَمَّدٍ
وَ اٰلِهِ وَ صَحْبِهِ وَسَلِّمْ.

Allāhumma j-'alhu lanā wa li-wālidayhi farāṭan wa ajran wa dhukhran wa ṣallallāhu 'alā Muḥammadin wa ālihi wa ṣaḥbihi wa sallam.

'O Allah, make him for us and for his parents a forerunner who paves the way, a source of reward and a treasure. May Allah send his blessings upon Muhammad, his family and Companions, and give them peace.'

5. Then one says a fourth *takbīrah*, followed by offering the *salām* without any supplication before it; some scholars approve of the person praying to recite after the fourth *takbīrah*,

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

Rabbanā ātinā fīd-dunyā ḥasanatan wa fī l-ākhirati ḥasanatan wa

qinā 'adhāba n-nār.

“Our Lord, give us good in this world and in the Hereafter, and guard us from the torment of the Hellfire.”

7.2.5.2 ESCORTING THE BIER (*TASHYĪ' AL-JANĀZAH*)

Escorting the bier is recommended, which is for one to walk behind and carry it, as it has been established that the Messenger of Allah ﷺ carried the bier of Sa'd ibn Mu'adh; and also because of his words that have been related: ‘Whoever carries a bier by its four legs, Allah will surely forgive him.’

7.2.5.3 HOW TO CARRY THE BIER

One begins with its front right-hand side, then the [right-hand] rear, followed by its front left-hand side and then its [left-hand] rear. One then carries each corner of the bier for ten steps, because of what he ﷺ said, ‘Whoever carries a bier forty steps, forty major sins are erased for him.’¹⁷¹ One should walk hastily with the bier without running.

7.2.6 BURIAL (*DAFN*)

1. When those escorting the bier reach the grave, it is taken off the necks of the men.
2. The deceased is placed into the grave towards the direction of the qiblah, if possible.
3. When the deceased is placed in his recess on the side of the excavation, the person placing him says: ﷻ

بِسْمِ اللَّهِ وَعَلَى دِينِ رَسُولِ اللَّهِ.

¹⁷¹ Al-Ṭabarānī, in *al-Awsaṭ*, narrates on the authority of Anas ibn Mālik a hadith with a wording similar to the one above: “The Messenger of Allah ﷺ said, “Whoever carries the four sides of the bier, Allah will atone for him forty major sins.”

Bequests, funeral procedures and prayer

Bismillāhi wa 'alā dīni rasūlillāh.

'In the name of Allah, and in accordance with the religion of Allah's Messenger ﷺ.'

It is recommended that the deceased, when placed in his grave, is turned towards the qiblah on his right side, and it is impermissible for him to be laid flat on his face or on his back.

4. The knot that is above his head is untied.
5. The grave is covered and the soil is hurled over it.
6. After the completion of the burial, his family and companions should not hastily depart from the grave, but should rather remain there for the duration it takes to sacrifice a camel and distribute its meat, and they should recite the Qur'an and supplicate for him to be assisted when meeting the two angels and for fortitude during the questioning by them, as has been established from 'Amr ibn al-'Āṣ ﷺ.
7. Whoever wishes may read the following supplication:

اَللّٰهُمَّ هَذَا عَبْدُكَ وَ اَنْتَ اَعْلَمُ بِهِ مِنَّا ، وَ لَا نَعْلَمُ مِنْهُ اِلَّا خَيْرًا ، وَ قَدْ
اَجْلَسْتَهُ لِتَسْأَلَهُ ، فَتَسْأَلُكَ اَللّٰهُمَّ اَنْ تُثَبِّتَهُ بِالْقَوْلِ الثَّابِتِ فِي الْاٰخِرَةِ
كَمَا ثَبَّتَهُ فِي الدُّنْيَا ، اَللّٰهُمَّ اَرْحَمُهُ وَ اَحَقُّهُ بِنَبِيِّهِ مُحَمَّدٍ ، وَ لَا تُضِلَّنَا
بَعْدَهُ ، وَ لَا تَحْرِمْنَا اَجْرَهُ ، وَ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ اٰلِهِ وَ صَحْبِهِ
وَ سَلِّمْ .

Allāhumma hādha 'abduka wa anta a'lamu bihi minnā, wa lā na'lamu minhu illā khayran, wa qad ajlastahu li-tas'alahu, wa nas'aluka llāhumma an tuthabbitahu bi l-qawli th-thābit fi l-ākhirati kamā thabattahu fi d-dunyā. Allāhumma-rḥamhu wa alḥiqhu bi nabiyyihi Muḥammad, wa lā tuḍillanā ba'dahu wa lā taḥrimnā ajrahu, wa ṣallallāhu lā sayyidinā Muḥammadin wa ālihi wa ṣaḥbihi wa sallam.

'O Allah, this is Your slave and You are more aware of him than us,

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and we only know good of him. You have sat him up to question him, so we ask You, O Allah, that You grant him fortitude upon the firm statement¹⁷² in the Afterlife just as You granted him fortitude in this world. O Allah, have mercy on him and let him join his Prophet Muhammad ﷺ, and do not misguide us after him, and do not deprive us of his reward. May Allah bless our master Muhammad, his family and Companions, and give them peace.'

172 That is when he is interrogated in the grave by the two angels; and he is to testify that there is no God except Allah and that Muhammad ﷺ is His Messenger.

APPENDIX A

The merit of the Friday prayer and its obligation, and the warning against forsaking it

By his eminence Shaykh Muḥammad Ḥasan al-Mashshāt¹



In the name of Allah, the All Merciful, the Compassionate

All praise belongs to Allah, and may the blessings and peace be upon our master Muhammad, his family and all of his Companions.

To proceed: the one who hopes to succeed over the bridge (*ṣirāt*),² Ḥasan Muḥammad al-Mashshāt, says:

This is the fifth epistle on the merit of the Friday prayer and its obligation and the warning against forsaking it.

Allah Almighty and Majestic said, 'O you who believe, when the call to prayer is proclaimed on Friday, hasten earnestly to the Remembrance of Allah and leave your trading; that is better for you, if you were to only know' (Quran 62:9).

1 [T] He was a Maliki *faqīh* born in Mecca in 1317 AH, and it was there that he studied in the Ṣawliṭiyyah madrasah, subsequently to be appointed as assistant teacher just before his graduation. He taught in the same school for thirty years. He studied in the Ḥaram Mosque and adhered to the scholars teaching there; and he would meet many scholars visiting the sacred city. He was appointed as the deputy for the Head of the Shariah Court and remained such until he himself became a judge therein. He continued teaching at the Ṣawliṭiyyah throughout this period and took charge of its administration. He taught various sacred sciences at the Ḥaram Mosque, such as hadith, *fiqh*, *uṣūl*, language and others. Many subsequent high-ranking scholars graduated under his tutelage, amongst them 'Abd-Allāh al-Laḥajī, Muḥammad ibn 'Alawī al-Mālīkī and Yāsīn al-Fādānī. He passed away in Mecca in 1399 AH.

2 [T] footnote 34 in Treatise Two.

Know—may Allah Most High have mercy on you—that Friday is the pre-eminent (*sayyid*) and greatest day, and it is held in honour by Allah Most High. It is the best of days after the Day of 'Arafah. On it, Allah created Ādam ﷺ, the last hour shall be established, and Allah will permit the inhabitants of Paradise to visit Him. The angels call Friday the Day of Increase (*Yawm al-Mazid*) because of the abundant doors of mercy that Allah opens therein and the good that He pours from His bounty and generously gives.

On this day there is a noble time in which supplications are answered,³ but it is obscured throughout the day. Therefore, O Muslim slave who has been given divine success, you must adhere to righteous actions and religious tasks (*wazā'if*) on this day. Apart from a necessary errand, do not be preoccupied with anything else, as this day is for the Afterlife especially; and it is sufficient loss and a waste to busy oneself in the remaining days with worldly matters. What is truly befitting for a believer is to dedicate his days and nights entirely with works for his Afterlife, in compliance with the right of servitude. If it is not feasible for him, then at least he should dedicate this day for his other worldly affairs, because the slave is only created for worship;⁴ Allah Most High said, 'I only created the jinn and humankind so that they might worship Me. I seek no sustenance from them, nor do I ask that they should feed Me. Verily, Allah is the Provider, the Lord of impenetrable might' (Quran 51:56–58).

Know that the Friday prayer is personally obligatory upon every legally responsible free male resident who is not legally

3 [T] The scholars have differed as to when is this moment; one of the most correct opinions on the matter is that it is the time between when the imam sits on the *minbar* until the Friday prayer is completed, as established in *Ṣaḥīḥ Muslim*. Thus it is sunnah to supplicate in one's heart, not the tongue, as he is enjoined to observe silence. Other scholars have said that it is the last moments of Friday. Ibn 'Ābidīn, 1:554.

4 [T] Shaykh 'Abd al-Ghānī al-Nāblūsī says, 'As for His Most High's words, "I did not create jinn and mankind except to worship Me," then it is merely the exposition of the wisdom behind their creation, so that they are not left idly; He Most High says, "Does man think that he will be left idly [Qur'an 75:36]," and that is not classified as [having] a motive, as Allah Most High does not benefit by [creation's] obedience, nor does [the creation's] disobedience harm Him.' al-Nāblūsī, 'Abd al-Gānī. *Sharḥ al-Sanūsiyyah*. From manuscript.

exempt due to an illness or legally valid journey. He ﷺ said, 'We are the last [in sequence, yet] the forerunners on the Day of Resurrection; however, they [the People of the Book, meaning the Jews and the Christians] have been given the book before us. Furthermore, this is their day which Allah made obligatory upon them, and regarding which they differed, but which Allah guided us to, and so people are our followers.' Al-Bukhārī narrated it from Abū Hurayrah ﷺ.⁵

Salmān ﷺ relates that the Messenger of Allah ﷺ said, 'Do you know what is Friday?' He replied, 'Allah and His Messenger know best,' and he repeated the question three times. He then said the third time, 'This is the day in which your father Ādam was formed. Shall I not tell you about Friday? A Muslim man does not purify himself and does so well, wears his best clothes and applies his family's perfume if they have some, otherwise he applies water, and then comes to the mosque, sits and observes silence until the imam finishes his prayer, except it will be an expiation of what is between one Friday to another, as long as the enormities are avoided; and that is throughout his life.'⁶

He ﷺ furthermore said, 'Whoever has a ritual bath on Friday, his sins and wrongs are expiated for. Then, when he begins to walk, for each step twenty good deeds are registered for him. Then, when he departs from the prayer, he is rewarded for the works of two hundred years.'⁷

Abū Lubābah ﷺ relates, 'The Messenger of Allah ﷺ said, "Verily, Friday is the pre-eminent day, and it is greater in Allah's sight than the Day of the Sacrifice and the Day of Fiṭr; and it has five qualities: Allah created Adam therein; Allah sent Adam down to earth therein; on it Allah took Adam's life; on it there is a time in which a slave does not ask Allah for anything, except He gives him it, as long as he does not ask for something unlawful; and on

5 Narrated by the Two Shaykhs (al-Bukhārī and Muslim) on the authority of Abū Hurayrah.

6 Narrated by al-Ṭabarānī in al-Kabīr and al-Ḥākim.

7 Narrated by al-Ṭabarānī in al-Kabīr on the authority of 'Imrān ibn Ḥuṣayn.

it the Last Hour will be established. There is no angel drawn near [to Allah], nor a heaven, nor an earth, nor winds, nor mountains, nor an ocean, except they are fearful of Friday.”⁸

The Messenger of Allah ﷺ said, ‘Verily, Friday and the night of Friday are twenty-four hours; there is no moment in them except Allah has therein 600,000 people emancipated from the Fire.’ The narrator, i.e. from Anas, said, ‘We left him and entered upon Ḥasan and mentioned to him the hadith of Thābit, i.e. Anas, to which he replied, “I heard it,” and he added to it [the hadith], ‘All of them were deserving of the Fire.’⁹

The Messenger of Allah ﷺ said, ‘The angels sit on Friday at the doors of the mosques, with scrolls in which they record [the names of] people. Then, when the imam emerges, the scrolls are closed.’ I [the narrator] said, ‘O Abū Umāmah, is there no Friday prayer for whoever comes after the emergence of the imam?’ He replied, ‘Yes, however, he is not of those whose names are registered in the scrolls.’¹⁰

‘Alī ؓ relates, ‘When it is Friday, the devils set out early with their banners to the markets and throw impediments (*rabāyith*) at the people and delay them from attending the Friday prayer. Whereas the angels sit at the doors of the mosques and write that a man came an hour ago, and another man came two hours ago, until eventually the imam emerges. Then, when he sits in the place where he is able to listen and look [at the imam], and observes silence and does not prattle,¹¹ he is awarded two portions (*kifl*) of

8 Narrated by Aḥmad and Ibn Mājah.

9 Narrated by Abū Ya‘lā and al-Bayhaqī (‘Allah has 600,000 people emancipated from the Fire every Friday’).

10 Narrated by Aḥmad and al-Ṭabarānī in *al-Kabir* on the authority of Abū Umāmah.

11 [T] This is from the moment he comes out of his room that would traditionally be under the *minbar*; or if there is not one, then when he stands up to climb the *minbar*. As for invoking blessings upon the Prophet ﷺ when the imam recites the verse exhorting the believers to invoke their blessings and peace upon him ﷺ, then one does so inaudibly, either by simply articulating the letters (*taṣḥīḥ al-ḥurūf*) or saying audible enough for only oneself to hear; however, the fatwa position is that it is read in the heart. Similarly, when the imam supplicates, they do not raise their hands, nor verbally reply ‘Āmin’ to his supplication. Ibn ‘Ābidīn, 1:550–551.

reward. If he sits at a distance such that he is unable to hear [the sermoniser], yet observes silence and does not prattle, then he is awarded a single portion of reward. If he sits in a place in which he is unable to listen and look, and so idly prattles and does not observe silence, then he is awarded two portions of sin. If he sits in a place in which he is able to listen and look, yet he prattles and does not observe silence, then he is awarded a single portion of sin.' He said, 'Whoever says to his companion [next to him] on Friday, "Be quiet," then he has prattled; and whoever prattles, he attains nothing of his Friday prayer.'¹² Then he says at the end of that [hadith], 'I heard the Messenger of Allah ﷺ say that.' *Al-rabāyith* is the plural of *rabīthah*, which is any matter that confines and hinders a person.

It is related that Jābir ؓ said, 'The Messenger of Allah ﷺ addressed us and said, "O people, repent to Allah before you die, and hasten towards doing righteous actions before you become occupied, and maintain the bond that is between you and your Lord by your frequent remembrance of Him and giving charity in private and public; if you do so, you shall be given provision, triumph and solace. Know that Allah has made mandatory upon you the Friday prayer in this place of mine, in this day of mine, in this month of mine, in this year of mine, until the Resurrection. So whoever forsakes it in my lifetime, or after me out of belittlement for it or rejection of it, whilst he has an upright leader or a tyrant, then may Allah not harmonise his affairs, nor bless him in his affairs. He has no prayer, no zakat, no hajj, no fasting and no goodness until he repents. Yet, whoever repents, Allah will accept his repentance."¹³

It is related that Abū Hurayrah and Ibn 'Umar, may Allah be well pleased with them both, heard the Messenger of Allah ﷺ say on the poles of his pulpit, 'Let people stop their abandoning of Friday prayers or Allah shall seal their hearts and then they shall

¹² Narrated by Aḥmad and Abū Dāwūd.

¹³ Ibn Qudāmah mentioned it in *al-Mughnī* (2:295) and Ibn Mājah on the authority of Jābir.

surely be of the heedless.¹⁴

Abū Qatādah ؓ relates that the Messenger of Allah ﷺ said, 'Whoever leaves the Friday prayer thrice without a necessity, Allah will seal his heart.'¹⁵

Moreover, he ؓ said, 'Whoever leaves the Friday prayer without a necessity will be registered as a hypocrite in a scroll that is not erased, nor amended.'

The Messenger of Allah ﷺ said, 'Let people who hear the call on Friday and thereafter do not attend it refrain [from such behaviour], otherwise Allah will seal their hearts and then they shall surely be of the heedless.'¹⁶

Moreover, he ؓ said, 'Whoever hears the call on Friday, yet does not attend it; then he hears it, yet does not attend it; then he hears it, yet does not attend it, Allah shall seal his heart and will turn his heart to that of a hypocrite.'¹⁷

Ibn 'Abbās ؓ was asked about a man who fasts during the day and stands during the night in worship, but who does not attend the congregational and the Friday prayers, to which he replied, 'He is in the Fire.'¹⁸

You have come to realise, O congregation of our Muslim brothers, what has been related from our Prophet's encouragement ؓ to perform the Friday prayer and what Allah has prepared for the practitioners in terms of reward and beautiful mention, and what has been related of the warning for abandoning it. Therefore, be avid in attending the Friday and the congregational prayers, and seek help from Allah Almighty and Majestic in maintaining that, and seek refuge in Allah from neglecting them, as they are the opportunity of a lifetime, success for the righteous and the

14 Narrated by Muslim and Ibn Mājah.

15 Narrated by Aḥmad and al-Ḥākim.

16 Narrated by al-Ṭabarānī in *al-Kabīr* on the authority of Ka'b ibn Mālik.

17 Narrated by al-Bayhaqī on the authority of Muḥammad ibn 'Abd al-Raḥmān ibn Zurārah.

18 Narrated by al-Tirmidhī ascribing it only back to a Companion (*mawqūf*) [in this case Ibn 'Abbās ؓ].

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practice of the God-fearing felicitous ones. If you listen, comply and obey, then you will be felicitous and triumphant, which is presumed for someone who listens to what is said and follows the best of it.

May Allah enable us and you to be concerned about performing the Friday and the congregational prayers and other acts of obedience, and save us from staying behind from attending them, and preserve us and you from sins and contraventions out of His favour and generosity. Āmīn.

APPENDIX B

Legal rulings in the Ḥanafī school



The obligatory (*farḍ*)¹

Linguistically, *farḍ* means *apportionment*; legally, it is that which has been **established by a categorical text and evidence which has no element of ambiguity (*shubḥah*) and is not subject to a variable scholarly interpretation (*ta'wīl*)**, as is the case with the [text of the] Qur'an. An example of such an obligation is the basic action of washing and wiping of the limbs during ablution,² which is obligatory (*farḍ*) in terms of belief (*'ilm*) and performance (*'amal*).³

Frequently, the term *farḍ* is applied to that which invalidates [an act of worship] when omitted, such as [omitting to] wash or wipe a specific amount [as required in that instance]. Such

1 The above is a translation of the section on the rulings in Shariah according to the Ḥanafī school from *Minaḥ dhī al-jalāl fī islāḥ 'ilm al-hāl* [Gifts of the Possessor of Majesty in reforming one's present state] by the erudite scholar Shaykh Aḥmad ibn 'Abd al-Ghanī 'Abidin (1244–1307AH). The bold text is the primary text (*matn*) by Amīn al-Jundī, whereas the commentary outside it is by Shaykh Aḥmad ibn 'Abd al-Ghanī 'Abidin.

2 Meaning without taking into consideration the exact limits up to which the limbs are washed as these are subject to variable interpretations. For clarity, the wiping of the head during ablution is *farḍ* by consensus, but the imams have differed as to how much of it is wiped: the Ḥanafīs consider the obligation to be a quarter of the head, the Shāfīs say a few hairs and the Mālikīs stipulate that the whole head has to be wiped.

3 That is one is obliged to believe and perform it.

matters are obligatory in terms of performance, but not in terms of belief. They are called *deductive obligations* (*al-fardal-ijtihādī*). An example is the statement [in the legal text] *al-Lubāb*, 'The *fard* in wiping the head [in ablution] is a quarter of it.'

Whoever omits to perform the *fard* [in which belief and performance are obligatory], without rejecting it [as an obligation], is a perpetrator of an enormity (*kabīrah*), deserving of the punishment of the Hellfire if he does not repent. If Allah wills, He punishes him; and if He Wills, He pardons him. If He punishes him, it is not everlasting, as the perpetrator of an enormity is not eternally punished; He Most High said, 'Verily, Allah does not forgive that a partner should be ascribed unto Him, but He forgives what is besides that for whomsoever He Wills' (Qur'an 4:48). Yet, whoever does not believe in a categorical obligation is a disbeliever.

As for the *fard* reached through scholarly deduction, then the one who denies it is not deemed a disbeliever. My master (*sayyidī*)⁴ said:

'Because of what is mentioned in *al-Talwīh*,⁵ it is not compulsory to believe in the ostensive meaning (*ḥaqīqah*) of the necessary (*wājib*) because it is established through conjectural (*ẓannī*) evidence; and the basis of belief is that which is certain (*yaqīn*). However, it is compulsory in such matters to act upon what the text entails due to the indications that demonstrate the necessity of acting upon conjecture (*ittibā' al-ẓann*). Therefore, the one who rejects it is not deemed a disbeliever. Now the one who abstains from acting upon it falls into one of three categories. Firstly, if he does so due to a scholarly

4 Whenever he uses the expression 'my master (*sayyidī*)' then he is referring to his shaykh, mentor and paternal uncle Ibn 'Abidin, the renowned Damascene Ḥanafī jurist. He was conferred the title '*Khātimah al-Muḥaqqiqīn*' or 'the Seal of the Analytical Scholars,' and the author of the most authoritative work amongst the latter-day Ḥanafīs, entitled *Radd al-muḥtār 'alā Durr al-mukhtār*, more commonly known as *Hāshiyah Ibn 'Abidin* [The marginalia of Ibn 'Abidin]. He passed away in Damascus in 1252 AH.

5 This work is a legal text in the Ḥanafī school as are the following names that appear throughout this appendix: *al-Durr*, *al-Baḥr*, *al-Nahr*, *al-Taḥrīr*, *al-Minah*, *Tanwīr* and *al-Mabsūṭ*.

interpretation (*ta'wīl*),⁶ then he is not deemed morally corrupt (*fāsiq*) nor deviant; and that is because scholarly interpretation in its probable cases is the practice of the early Muslims. Secondly, if he has disregard for it, then he is deemed misguided, because the rejection of a lone narrator report or a juridical analogy (*qiyās*) is a blameworthy innovation (*bid'ah*). Thirdly, if he does not reject it due to a scholarly interpretation, then he is deemed morally corrupt, because of his disobedience by refraining from that which is necessary for him.'

Categorical obligations include **faith (*īmān*)**, **'fasting the month of Ramadan, the 'wealthy' (i.e. those possessing the *niṣāb*) paying zakat, and the hajj for whoever is able (i.e. with its conditions).**

Definition of the necessary (*wājib*), its ruling and two categories

The necessary is divided into two categories: one of them, which is the higher of the two, is called a *farḍ 'amālī*,⁸ which is that whose non-observance leads to invalidity, and it has been mentioned in the discussion on the *farḍ*; and the other is that whose non-observance does not lead to invalidity, and that is what is meant here, and it is **that which has been established by a evidence in which there is ambiguity and is subject to variable interpretation from the speech of Allah Most High [i.e. the Qur'an]**, so it is categorical in terms of its establishment but conjectural in terms of its meaning (*dalālah*). For example, verses that have been scholarly interpreted, or what is established

⁶ For a detailed discussion on the technical meaning of *ta'wīl* and its usage refer to Sukrija (Husejn) Ramic's *Language and the Interpretation of Islamic Law* (Cambridge, England: Islamic Texts Society, 2003) (henceforth Ramic), 196–204.

⁷ As it preceded this section.

⁸ In fact, the this *farḍ* is similar to the categorical *farḍ* in that one must perform it, otherwise one's act of worship will be rendered invalid and one will be under the threat of punishment; but differs from the categorical *farḍ* in that the one who rejects it is not deemed a disbeliever.

by lone-narrator reports whose purport is categorical, fall into this category. By these two means the necessary (*wājib*) and the prohibitively disliked (*karāhah al-tahrīm*) are established.

Whoever omits the *wājib* is deserving of Allah Most High's punishment, though whoever rejects it being necessary is not a disbeliever, as previously mentioned. An example of the *wājib* is the *witr* prayer, which is obligatory (*fard*) in terms of performance, necessary (*wājib*) in terms of belief and sunnah in terms of its establishment; and *sadaqah al-fiṭr* and the sacrificial offering (*uḍḥiyyah*) are other examples.

As for the *wājib* ruling in prayer, it says in *al-Durr*:

'The prayer is not invalidated by its omission, i.e. the omission of the necessary elements, even one of them, but it is necessary to repeat the prayer when they are omitted deliberately—if it is not due to an excuse, such as an illiterate person or someone who converts to Islam at the end of the prayer time and then prays before learning the *Fātiḥah*, in which case it is not compulsory for him to repeat it—and when omitted through forgetfulness if he does not prostrate for forgetfulness; and if he does not repeat it in this case, he is considered morally corrupt (*fāsiq*) and sinful according to one opinion.'

My master said, 'And this latter opinion is contrary to the reliable opinion, meaning unless he does it persistently.' My master said in the Book of Sacrificial Offerings (*kitāb al-uḍḥiyyah*), 'Furthermore, the necessary (*wājib*) is of degrees, as mentioned by al-Qudūrī: some more emphasised than others, for the necessity of performing the prostration due to Quranic recital (*sajdah al-tilāwah*) is more emphasised than the necessity of [paying] the *sadaqah al-fiṭr*, and its necessity is more emphasised than the necessity of discharging the sacrificial offering (*uḍḥiyyah*); and that is due to the disparity of strength in the evidences for each.

Moreover, it has been mentioned in *al-Talwīḥ*:

'There is a prevalent usage of the term *fard* for that which has been established through a conjectural evidence and *wājib* for that which has been established through a categorical evidence, as in their

statement, 'The *witr* prayer is *farḍ*,' and the like, and it is called a *farḍ* 'amali, and like their statement, 'Zakat is *wājib*,' and so forth. Thus the expression *wājib* is applied to that which is obligatory in terms of belief and performance, such as the dawn prayer (*fajr*), and applied to the conjectural that is accorded the strength of the *farḍ* in terms of performance, like the *witr* prayer, such that remembering it prevents the validity of the dawn prayer just as remembering the nightfall prayer would.⁹ Furthermore, it is applied to the conjectural that is less than the *farḍ* in terms of performance but above the sunnah, like specifically reciting the Fātiḥah in the prayer, such that the prayer is not invalidated by its omission, but rather the prostration for forgetfulness becomes necessary.

Thus it has become manifest to you that both the *wājib* and *farḍ* are similar in that their performance is compulsory (*luzūm*), even though the degrees of the compulsion vary just as the degrees of necessity (*wujūb*) vary. They, however, differ in that belief in them is compulsory by way of obligation (*farḍiyyah*), which is why the *wājib* is called *farḍ* in terms of performance only, and you have realised that each one of them is applied to the other.'

Definition of the two types of sunnah and their ruling

The sunnah is that which has been established by lone-narrator reports whose purport (*mafhūm*) is conjectural and thus the [legal] sunnah or the recommended (*mustaḥabb*) are established by it. In fact, it is defined as what our Prophet ﷺ and the Rightly-Guided Caliphs after him used to do consistently most of the time. In *al-Durr* it is stated in relation to the emphasised sunnah [*sunnah mu'akkadah*] that it is 'that action which was performed consistently with [occasional] omission, even implicitly (*ḥukm*).'

My master, after discussion, said:

'He [the author] said in *al-Baḥr*, "That which has become manifest to this weak slave is that sunnah is that which the Prophet ﷺ persisted in. If it was practised without omission, then it is a proof for an emphasised sunnah; however, if it was accompanied with occasional

⁹ See section 6.0 in Treatise Two.

omission, then it is a proof for a non-emphasised sunnah. Yet, if it was accompanied by condemnation of someone who does not practise it, then it is a proof that it is necessary (*wujūb*). Therefore, understand this, because through it reconciliation [between conflicting opinions] is achieved.”

He [the author] said in *al-Nahr*:

‘And this needs to be qualified as relating to that consistent action which was not specifically necessary for him ﷺ. As for an action like the mid-morning prayer (*ṣalāh al-ḍuhā*), then it is incorrect to equate the lack of condemnation of someone not practising it as being an omission. Moreover, the omission must be qualified as that which is done without a valid excuse, as mentioned in *al-Taḥrīr*; thus that which is omitted due to a valid excuse, such as the obligatory standing [in a *farḍ* prayer when necessary] is precluded. It is as if he only failed to perform it, because omission due to an excuse is not considered omission.’

Sunnah is of two types:

1. The sunnah of guidance (*sunnah al-hudā*).

Whoever leaves it is not deserving of punishment—meaning its omission entails offence (*isā’ah*) and dislike (*karāhiyyah*)—**but he is deserving of censure and being deprived of the [Prophet’s] intercession** ﷺ, because of the hadith, ‘Whoever forsakes my sunnah will not attain my intercession.’ Therefore, leaving the emphasised sunnah is close to being unlawful (*ḥarām*), but not unlawful (*Durr*).

What is meant—and Allah Most High knows best—by being deprived of the intercession is:

- a. the intercession for elevation of ranks;
- b. or the intercession for the absolute non-admittance to the Fire;
- c. or temporary deprivation, meaning he is not interceded

for with the forerunners.

Through this discussion above the objection that he [who leaves an emphasised sunnah] is not above a perpetrator of an enormity in crime is repelled, and he ﷺ has said, 'My intercession is for the perpetrators of enormities from my nation (*ummah*).'¹⁰ The completion of this discussion can be found in the *Hāshiyah* [Marginalia] of my master on [the legal text] *al-Manār*.

The use of the *siwāk* is an example of the sunnah of guidance according to one opinion, though the reliable opinion is that it is an emphasised sunnah. A further example is performing the prayer with the congregation according to the opinion that it is sunnah, though some have relied on the opinion that it is necessary (*wājib*). Additional examples are the call for prayer (*azan*), the *iqāmah* and the like. This topic will be completed in the discussion on the disliked (*makrūh*).

2. The supplementary sunnah (*sunnah al-zawā'id*).¹⁰

The omission of the supplementary sunnah does not entail the same as the omission of the sunnah of guidance. Examples of the supplementary sunnah include the Prophet's mere customs (*siyar*) ﷺ in regard to his wearing of clothes, standing and sitting.

The preferable (*mustaḥabb*), the etiquette (*adab*), the recommended (*mandūb*), the supererogatory (*nafl*) and the voluntary (*taṭawwu'*) are all synonymous and the explication of their ruling

The preferable, the etiquette, the recommended, the supererogatory and the voluntary are all synonymous according to the preferred opinion of the jurists. The *preferable* is so called in that the Lawgiver loves and prefers it. The *recommended* is so called in that

¹⁰ Namely, the non-emphasised sunnah.

he ﷺ has explained its reward and virtue—from the [term] *nadb al-mayyit* [deceased], which is to be enumerate his virtues. The *supererogatory* is so called because it is in addition to the obligatory (*farḍ*) and necessary (*wājib*), and thereby the reward is increased. Moreover, the *voluntary* is so called in that its performer does it voluntarily without been definitively commanded to do so.

Al-Quhastānī explicitly declared that it is a lesser degree than the supplementary sunnah. **It is what our Prophet ﷺ did once or twice in his lifetime, i.e. he did not persist in it, or he ﷺ informed the one who did it that he will be rewarded for doing it.**

Its ruling is that one is rewarded for its performance and there is no reproach for non-observance. Examples of this include non-emphasised **supererogatory prayer and giving non-obligatory charity**), unlike the obligatory charity of zakat or **necessary charity** like *sadaqah al-fiṭr*.

Definition of the permissible (*mubāḥ*) and its ruling

The permissible is the opposite of the prohibited (*maḥẓūr*), and it is optional for legally-responsible people to perform or abstain. There is no **reward for performing it** [without a noble intention], **nor punishment for abstaining from it.**

We have previously mentioned that one is lightly taken to account for it. My master said, 'It cannot be said that such an accounting is a punishment by recourse to the related proof, "Whoever is interrogated during the reckoning will be punished,"¹¹ because interrogation means exhaustively taking one to account, as mentioned in *al-Qāmūs*.'¹²

Examples of **such permissible actions** includes **mere sitting and sleeping** when it is either void of an attribute that entails reward, like the intention of someone sitting in a mosque for *i'tikāf*, or [void of an attribute that entails] punishment, such as

11 Narrated by al-Bukhārī.

12 The title of one of the most acclaimed and authoritative Arabic lexicons by the famous lexicographer Majd al-Dīn al-Fayrūz'ābādī who passed away in 817 AH.

sitting in an immoral gathering. This beneficial elaboration was provided to the author—may Allah Most High preserve him—and its complete definition has already been mentioned.¹³

Definition of the unlawful (*ḥarām*)

The unlawful is the opposite of the permissible, and it is that which is forbidden to do (*Durr*). In *Sharḥ al-multaqā* by Dāmād it says, ‘*Ḥarām* is what has been prohibited by a categorical evidence, and abstaining from it is obligatory (*farḍ*).’

An example of the unlawful is **killing a person** without a right and **drinking wine**.

The perpetrator of the *ḥarām*—who believes it to be unlawful, not deeming it to be permissible—is **deserving of Allah Most High’s punishment**, without it being everlasting.

Exposition of the disliked (*makrūh*) and its ruling

The prohibitively disliked is similar to the *ḥarām* in terms of the punishment in the Fire according to Muḥammad [al-Shaybānī]; thus the one who rejects its prohibition is not deemed a disbeliever.

As for the slightly disliked (*makrūh karāhah tanzīh*), then it is closer to the lawful by agreement of the scholars (*Durr*). My master said:

‘Meaning that its perpetrator is not punished whatsoever, though the one who abstains from it receives minimal reward (*Talwīḥ*). It apparently suggests that it is not from the lawful (*ḥalāl*), though it not being lawful does not necessarily mean it is unlawful nor prohibitively disliked, because the slightly disliked—as mentioned in *al-Minah*—returns back to the sub-optimal (*khilāf al-awlā*).

‘The dividing factor between the two types of dislikes is mentioned in the legal text of al-Quḥaṣṭānī and *al-Minah*, quoting from *al-Jawāhir*, “If the basis regarding it is prohibition (*ḥurmah*) and it is lifted due to public predicament (‘*umūm al-balwā*), then the dislike is slight, such as drinking the remnant water of a domestic

¹³ That is in the full original Arabic work.

cat. If it is not the latter, then the dislike is prohibitive, such as the consumption of the flesh of a donkey. If the judgement of the original ruling is permissibility, but something occurs and removes such, then if one has reasonable surety of the presence of the prohibitive factor, it is prohibitive, such as drinking the remnant water of cattle that consumes excrement; otherwise the dislike is slight, such as the remnant water of a bird of prey.”

According to Abū Ḥanīfah and Abū Yūsuf (may Allah Most High have mercy on them (*Tanwīr*))—which is the correct opinion—the *makrūh taḥrīm* is closer to the unlawful. Similar to it [*makrūh taḥrīm*] are the terms innovation (*bid'ah*) and the dubious (*shubhah*) (*Durr*). My master quoted from *al-Taḥrīr*:

‘What the words of al-Quḥṣṭānī suggest is that [the term] *bid'ah* is synonymous with *makrūh* according to Muḥammad [al-Shaybānī], whilst *shubhah* is synonymous with *makrūh* according to them two [Abū Ḥanīfah and Abū Yūsuf]. Its [*makrūh taḥrīm*] relation to the *ḥarām*, in terms of its being established, is like the relation of the *wājib* to the *fard*. Thus it is established with what the *wājib* is established—namely, through conjectural evidence—and the one who commits it is sinful like the one who omits the *wājib*. Similar to it is the case of the emphasised sunnah (*sunnah mu'akkadah*) i.e. the sunnah of guidance, such as the congregational prayer, the azan and the *iqāmah*, for the one who leaves them is misguided and censored.’

Nevertheless, in the latter quotation there is a deficiency in expression in his restricting it to that which is conjecturally established.

Transmitted evidences

The transmitted evidences (*al-adillah al-sam'iyah*) are four:

1. categorical in its establishment (*thubūt*) and meaning (*dalalah*), such as texts (*nuṣūṣ*) of the Qur'an that are explicated

(*al-mufassarah*) and conclusive (*al-muḥkam*),¹⁴ or the mass-transmitted sunnah whose purport is categorical;

2. categorical in establishment, but conjectural in meaning, such as scholarly interpreted verses (*al-mu'awwalah*) [of the Qur'an];
3. opposite of (2); hence, it is conjectural in its establishment, but categorical in meaning, such as lone-narrator reports whose purport is categorical;
4. and conjectural in both of them, such as lone-narrator reports whose purport is conjectural.

The first establishes obligation and prohibition. The second and the third establish the necessary and prohibitively disliked. The fourth establishes the sunnah and preferred. This beneficial elaboration was provided by my master.

The above-mentioned statement in *Durr*, 'And one is sinful for committing it, i.e. the prohibitively disliked, just as one is sinful for leaving the necessary,' was clarified by the author with his words, 'And in the legal text by 'al-Zayla'i' on the discussion on the prohibition of horses [i.e. eating their meat]: that which is close to the unlawful is that whose prohibitive status has been attached to it without one deserving of punishment in the Fire, but it is instead a reproach, which is similar to the penalty for leaving the emphasised sunnah, as the punishment with the Fire is not associated with it.'

The ruling pertaining to the one who commits the disliked and the one who leaves the emphasised sunnah

Consequently, he said, the *makrūh* is that which does not lead the perpetrator to deserve punishment, in the Fire, but makes one deserving of reproach and being deprived of the Prophet's intercession ﷺ, such as consuming horse flesh, as a prohibition is

¹⁴ For definitions and examples of these refer to Ramic, 77–81.

associated with it without the entitlement to punishment.

Furthermore, leaving the *sunnah mu'akkadah* is close to the *ḥarām*, and one deserves being deprived of the Prophet's intercession ﷺ, as mentioned above. My master quoted from *al-Taḥrīr* in the Chapter on the Unlawful (*al-Ḥaẓr*), 'And what is entailed is that leaving the *sunnah mu'akkadah* is *makrūh taḥrīm* by placing it close to the *ḥarām*; and what is meant by *sunnah mu'akkadah* are the sunnahs of guidance, like attending the congregational prayer, performing the azan and the *iqāmah*. The one who leaves them is misguided and censored'—meaning that leaving them persistently without a valid excuse earns the censure. Consequently, those uniting to leave them are fought, as they are the symbols of the religion, and so abandoning them is disregard for the religion and so they are fought over it as mentioned in *al-Mabsūṭ*. From this perspective it has been said, 'Fighting them over it is not a proof of them being necessary,' and the complete discussion is in *Sharḥ al-Taḥrīr*.

Notes

Notes

A BELIEVER'S GUIDE TO
PRAYER

SHAYKH AḤMAD IBN ZAYNĪ DAḤLĀN
&
SHAYKH MUḤAMMAD HISHĀM BURHĀNĪ

The prayer, or *ṣalāh*, has been described by the Prophet Muhammad ﷺ as one of the five pillars of Islam. This annotated work includes two treatises that deal with specific aspects of the prayer. The first treatise is by Shaykh Aḥmad Daḥlān, and it outlines the importance of the prayer according to the sources of Islam and its early pious figures, the duty to perform the prayer in congregation, issuing a stark warning against leaving the prayer. The second is a legal manual consisting of the rules of purification and prayer according to the Ḥanafī legal school by Shaykh Hishām Burhānī. In addition, extensive explanatory footnotes, as well as detailed appendices on the nature of legal rulings (*aḥkām*) in the Ḥanafī school, and the merit and duty to adhere to the Friday prayer, have been included.

Shaykh Aḥmad ibn Zaynī Daḥlān (1817–1886) was the leading Shāfi‘ī mufti and scholar of Mecca in his time, and an authority on Islamic history. He authored, and personally published, numerous works on the Islamic sciences and history.

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